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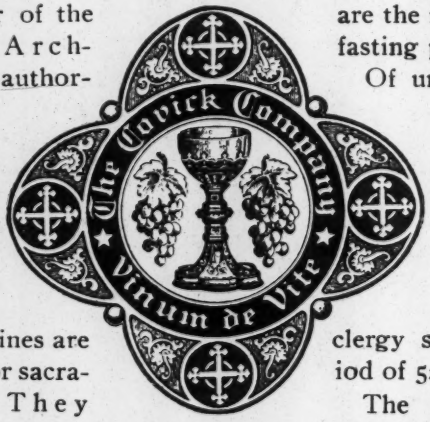

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THE ECCLESIASTICAL REVIEW

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THE PRIEST'S SUPERNATURAL MOTIVES AND IDEALS.

WE treat of the necessity of supernatural motives and ideals in the sacred ministry, of the means for acquiring the same, and of the obstacles ordinarily encountered. Before doing so explicitly, we have thought it useful to refer in a general way to ideals and motives, both natural and supernatural, to the relation between them, and to their place in life.

An *ideal* may be defined as some type of excellence conceived of as possible and desirable of realization. Ideals are patterns or goals of thought and conduct, standards set up for guidance. They will be high or low, according as they approximate or depart from the absolute norm found in God. And just so, the conduct influenced by such ideals will be correspondingly low or high in ethical value. Ideals are poles apart from mere admiration or velleity. For, whether achieved or not, ideals imply exertion. They are, in fact, the most practical things in the world.

The motive may be, as we have suggested, an aspect of the ideal in so far as the ideal attracts us. We may also define the motive as intention or purpose; or again, as the selection of certain means toward an apprehended good. It shall be with this last meaning that we shall principally use it—as a fusion of feelings, intellect and will into a dynamic trinity that sweeps its possessor along toward accomplishment.

Supernatural ideals and motives build up supernatural virtues, just as natural ideals and motives build up natural

habits. The natural as well as the supernatural are needed by the priest, the living replica of Christ. He indeed possessed not only holiness but also the highest type of perfect goodness and greatness. The priestly follower of the Perfect Man will possess, then, such natural ideals and motives as self-reliance, courage, initiative, straightforwardness, generosity of purpose, etc. We stress this point in passing because, while the layman's success depends largely upon the natural virtues, yet their absence in the priest, while a regretted hindrance to his efficiency, is rarely commented upon.

As a matter of fact, we know that grace is built upon, and does not destroy, but presupposes and perfects nature, and that ordinarily the supernatural has a better opportunity for richer development when built upon a perfect natural basis. A person, then, who has acquired the natural virtue of kindliness (from its related ideals and motives), has provided a fertile soil for the sowing of the supernatural motives and ideals, and the consequent supernatural virtue, of divine charity. Similarly, there is more likelihood of the naturally diligent having supernatural zeal. The natural, therefore, in so far as it yields desirable motives, ideals and virtues, should be made the ally of the supernatural. But we must indulge the caution that, no matter how desirable the natural may be in itself, it can never be coin for the kingdom of heaven. Let us by all means acquire and develop good natural qualities, but let us remember that they are at best only helps, means, not ends, and that if we are actuated by them alone or largely, they become grave hindrances.

The orthodox expression and dispensation of the supernatural are to be found in the teaching and discipline of the Catholic Church. Dogmas of faith supply us with certain ideals of conduct and belief. For striving after these ideals, other dogmas give motives, such as fear, prudence, hope, duty, gratitude and love. And to carry these ideals and motives into effective action, still other dogmas indicate particular and necessary means of grace. Now, all these supernatural ideals, motives and means, while vastly above our human nature, are not thrust upon it unprepared. There is a facility, a predisposition in man toward the supernatural. These tendencies are already present in our reason, affections, desires, loyalties,

and whatever other faculties and powers, ideals and motives our natures have, whether by endowment or acquisition. Love of parent, fear of harm, the instinct of imitation, motives of service and ideals of success are all proper to man's nature, but grace builds upon them, reinforces, sanctifies and sublimates them into religious motives and ideals for the love of God and man.

The importance of the means to and the obstacles against supernatural motives and ideals in the life of the priest, now engage our immediate attention.

1. Necessity of Supernatural Ideals and Motives in the Sacred Ministry.

Men act only from motives or reasons that are either means to or inherent in their ideals. If their motives and ideals are not supernatural, they are either merely natural or mixed. Between the natural and the supernatural there can be no choice, for there is no salvation in the merely natural. If this conclusion is obvious for the generality of mankind, it is more impelling, if possible, in the case of one who is a priest. The priest has the specific duty to be guided by ideals and aided by motives that are the highest possible to humanity. That is, he is called to live as perfectly as he can, both because of the character of his priesthood and because of its office to others.

The priest is a man of God. He is a man of souls. He has God's interest at heart. In fact he impersonates God. In the confessional, innocence and sin kneel at his feet as at the feet of Christ, bow their heads, strike their breasts and reveal, in misery and trembling, the bitterest secrets. They come to seek absolution for sin, as to an understanding Saviour, for the priest's judgment, his counselling, his personal interest are the instrumentalities God chooses to pardon and reclaim his children. "Ego te absolvo."

Early in the morning, vested in Christ, he ascends the altar to represent and to apply yet again the sacrifice of Calvary. Once again, and through the priest, Christ offers Himself to His Father with tears and blood and a loud cry. Once again the priest's lips announce that identification of himself with Him who is both Priest and Victim: "This is My Body". . . . The faithful flock to the communion rail to receive the Host

from his hands. But their eyes are closed and they advert, not to the priest's personality, but to the Christ whom he gives them.

He turns about toward his people. They come seeking wisdom at his lips. Those lips keep knowledge, the saving knowledge of Christ, the good tidings of the Gospel. Faces turn up toward his as to Moses in the desert, as to Christ on the Mount.[1] Simple faith brings the faithful here, worn with toil and the humdrum of life, week after week as regularly as the tides. For six days the sophistries of the world and the fascination of sense have plagued them. They hunger for God and, did the priest keep silence, a blight would fall upon the land. But the priest will speak of God, for he is under compulsion, as Paul was, to do so. He warns of the pitfalls; he points out the sure ways.

Yes, if God and His dispensations are at the mercy of the priest, the people are also. "Have they made thee ruler?", asks the Old Testament Preacher, "be not lifted up. . . . Have care of them." The sacraments work indeed *ex opere operato* and the Spirit listeth where it will, but how true the words, "As the priest, so the people"! "Example is the school of mankind," says Edmund Burke, "and they will learn in no other." "Be ye imitators of me", said the priest Paul to his congregation, "as I am of Christ". "Sacerdotem oportet praeesse ", said the Ritual to each priest when the world still was young. "Imitamini quod tractatis."

Is all this a will o'the wisp or is it the proper standard? Tradition, back perhaps as far as Tertullian, calls the priest "another Christ". "If the priest is called another Christ, should he not try to become so," says Pope Pius X in his address to the clergy on the fiftieth anniversary of his ordination. "For sanctity alone makes the priests what their divine vocation requires them to be . . . men whose thoughts are fixed only on heavenly things and who strive to lead others to heaven."

This necessity of the highest ideals and motives in the priest's life is put on a more appealing basis than that of duty.

[1] The compassionate and inspiring vision of the Irish playwright is well worth meditating: "The people, the dumb, suffering people; reviled and outcast, yet pure and splendid and faithful. In them I saw or seemed to see again, the face of God. Ah, it is a tear-stained face, blood-stained, defiled with ordure. But it is the Holy Face."

It is put on the plane of personal attachment in the following paraphrase from a book of meditation:[2] "The priest draws his inspiration, not from an engagement implied in lay profession, which divides life between a giving and a getting; not from canon law which enforces titles to a living and to corresponding services; not from moral theology, which ascertains the minimum of definite duties of one's state—but from Christ Himself. Duty is cold, a business contract, a weak response to Christ, a poor force in soul-saving. The calculation of a mere living is a shameful desecration. It is a matter of simple loyalty. One is your Master, Christ. 'Dilexit me, et tradidit semetipsum pro me.'" "How therefore," asks the same writer, "can the priest hold off with paltry compromise, merge himself with the multitude and their common ways, pass Christ off with the formal proprieties of a layman at Mass—when Christ has singled him out, made him a bosom friend and put his hand into the dish with Him at table? Christ wants the service of the priest's heart."

The priesthood itself, then, and its duties, hold out visions of the most perfect ideals of the High Priest Himself. It also supplies the priest with the highest of all, in fact the only possible motives for the realization of those ideals—the Love of God. We need then no longer hesitate in pronouncing perfection and the means thereto, to be both ideal and motive necessary for the priest. Now we need not offer proofs of the necessity of striving for perfection. It is implicit in what we have already said. We can rest on the statement of St. Thomas that "one is bound to a greater perfection by the priesthood than by the religious vows," even though the priesthood is not technically or canonically a state of perfection.

The priest's ideal of perfection, then, is holiness, or, union with the perfect God. If he earnestly strives after this, he fulfills his obligation, even though he cannot say at any moment he has attained it and even though he have many impulsive faults. We call the artist's work perfect, even though the ideal that guided him surpasses his masterpiece, as far as that work surpasses the amateur's. So, the more the priest strives for perfection, the more he approximates it. In fact St. Thomas says, "they who with all their hearts follow Christ are perfect".

[2] *Meditations for the Holy Hour;* F. P. Havey, S. S.

2. Obstacles to Supernatural Motives and Ideals.

Ascetic writers tell us that the obstacles to be met and surmounted in the struggle toward perfection arise from ourselves, the world and the devil. There is in our nature a triple concupiscence of pride, sensuality and the love of riches. Pride, or the love of self, is opposed directly to the love of God and is the greatest obstacle to the realization of supernatural motives and ideals. It is the hidden source of all sin inasmuch as it implies that lack of humility which precedes all falls. The body, also, tries to revolt against God, through its senses as the chief gateway. And the inordinate "love of money is the root of all evil," for it fosters pride, sensuality and avarice. The scandals of the world constitute the second class of obstacles to the priest's ideals and motives. The world locates supreme happiness here below and opposes its maxims to the beatitudes of Christ. Thirdly, the devil can influence both mind and body. True, his power has been weakened since the time of Christ, and most of man's temptations arise from his nature or circumstances, yet, the more remote he lives from God, the nearer the devil.

The preceding is a technical digest of the obstacles to the acquisition of supernatural ideals and motives. Such obstacles tend to form insufficient and wrong ideals and motives. It may be useful to attempt a brief study of such forces as they work out in the life of a hypothetical priest.

Most priests leave the seminary possessed of the highest ideals, actuated by the best of motives. This is called the first fervor. For a very few it may, unfortunately, be the last. For, sooner or later, in the adjustment of ideals and realities, comes the acid test of their training. Sooner or later inevitable shocks will shake both ideals and motives, will search their intrinsic worth and force. Our hypothetical priest looks back now, from his larger experience, upon those early days, with some little amusement, perhaps, at his impetuosity and impracticality, but surely with more of regret. He recalls, perhaps, the first shock experienced at observing the difference between priestly profession and practice. "Yes, my dear boy," came the explanation, "those were seminary ideals; but now you are in the world". One must indeed keep his feet on the ground, but, perhaps when he had done so, he failed to fix

his eyes as high again. So the ideals became less sharply defined, the focus a little blurred. Intercourse with the frivolous, critical spirit of the world added its evil influence to the disillusionment, routine and monotony. There were differences of taste and temperament, for priests are men, not angels; and there were also, perhaps, violent disagreements.

With gradual step, the priest becomes proficient in the externals of the ministry, but prays, it may be, and watches, less. Perhaps, after all, those seminary habits were externally compelled only and not inwardly accepted, and when the machinery of their enforcement was removed, they fell away as an old garment. So our priest *ex hypothesi* comes to act as if practice made imperfect, as if the youngest only should be best; comes to mistake for goodness itself, those traits of his natural temperament which facilitate his work; comes to attribute to himself the virtues of the system with which he is identified.

It is easy, also, for the priest to become a business man and to be so wrapped up in the externals of his ministry that prayer is neglected. He may perform his spiritual duties in the same efficient but material way. There is a subtle but quite real danger here. To center all or most effort upon building and maintenance, meeting notes or current bills, is to mistake the means for the end. Such things are most necessary, but the priest is not ordained for them exclusively or even principally. The age boasts of "go-getters" and the active virtues, but too often these are cultivated to the detriment of the inner spirit of religion and its associated virtues of prayer, humility, patience, and suffering. Such activity is the condemned Americanism, a species of naturalism.

Life in the modern rectory is generally easy, physically. And much of the ease of parochial living is enervating. There is no struggle for existence, for the priest is sure of roof, food and clothing. It is human, too, to want the utmost in comfort and to enlarge his self-indulgence as far as he may. While it is indeed not desirable or necessary to return to the old conditions, there can be, nevertheless, compensating adjustments of hard work and voluntary self-denial.

There is another grosser but rarer attitude easily fallen into by those who do not strive to be actuated by supernatural ideals and motives. It is fostered by the foregoing tendencies. It

begins with the mixed motive which easily degenerates into one that is utterly selfish. Such a standard ignores the fact that the Christian life, as all life, is a struggle against forces of death never far distant. It regards the priesthood as an honorable profession, but ignores and dodges, when possible, what is crucifying in it. Our hypothetic priest dreams of doing good and hopes to avoid mortal sin, but is surprised by periodic falls. He does the strictly required and avoids all the rest. He seeks ambition, convenience, popularity, pleasure and luxury rather than "the things that please God". He puts self first, God second.

We quote in substantiation from Cardinal Bourne's *Ecclesiastical Training*: "Such a priest becomes only too easily, a very miserable thing—a priest who is self-seeking, comfort-loving, shirking unpleasant duties, glad of any excuse to absent himself in body or in mind, snatching excuses for a holiday, attached to money and the pleasures and advantages which it commands, cynical, critical, grumbling, and falling to a lower level of generosity than is attained by many a layman who has no very exalted aspirations. In a word, he will become a priest whose priesthood is not the very essence of his existence and the greatest treasure of his being."

"A priest may select and follow false ideals," says the Abbé Hogan in his *Daily Thoughts*; "nor is the thing at all uncommon. His ideal may be practically that of the popular priest who is successful in doing external work, or in reaching positions of honor or emolument. His principal ambition may be to secure what will lighten, lengthen and sweeten existence, just like any man of the world. He is unfit for the priesthood."

3. Means for the Realization of Supernatural Motives and Ideals.

Cardinal Bourne tells us that, whereas motives such as the need of daily bread, the love of relatives, and the ambition to get on, can sanctify the layman, they can have practically no influence in the priest's life. For the priest does not lack a living; relatives can never be a real motive for him, and ordinary ambition must be guarded against. But the priest is not without ideals and the motives for acquiring them. As we

have seen, he is called to be another Christ and his priesthood supplies him with suitable ideals and the means for their realization. The love of God is the only motive sufficiently lofty. It suffices for all, but nothing can take its place. It is given in answer to watchfulness and prayer. We shall conclude, then, with brief reference to the principal forms which the priest's prayer and watchfulness should follow.

1. Familiarity with the principles of ascetic theology, that science of the prevention and remedies of moral deterioration, would seem a prime requisite. These laws of the spiritual life speak of combating pride, by forming correct judgments of ourselves and God, and by forming our wills in virtue and humility; or combating the senses, by abstaining from evil, and by enduring mental as well as bodily mortifications; of combating riches, by the spirit of poverty and detachment; of combating the scandals of the world, by avoiding its spirit and striving against human respect; of combating the devil, by prayer and watching.

2. Spiritual reading is also most helpful to guard against inertia, to preserve and nourish correct ideals and motives and to make high achievement possible. It recalls to consciousness the slumbering truth that the Holy Spirit dwells in the priest and gives him the powers and perfections of Christ so that he may not work alone. It reminds him that he is closely identified with Christ and His interests at Mass and in the pulpit; in the confessional and in the parlor; on the sick call and census; in the after-school religion classes and in his society and sodality efforts; and, yet again, when on recreation. Spiritual reading also dissipates those influences that would drag the priest down to the common level of the mere professional man. It convinces him that he cannot be a common man; that his is a service in which he is never off duty. It destroys monotony and jars self-complacency in its revelation of the crushing abundance of work to be done;[3] it gives the incentive "to scorn delights and live laborious days".

Canons 124 and 125 of the new Code, after referring to the necessity of striving for priestly perfection, recommend as

[3] For instance, despite the various explanations why, the fact remains that converts to Catholicism in the United States during 1928 averaged only 1.3 per priest.

particular means to the same, daily meditation, visit to the Blessed Sacrament, recitation of the Rosary, examination of conscience and frequent confession.

3. The daily examination of conscience, as well as frequent confession, imparts to the priest his necessary and difficult self-knowledge. It reveals the necessity of constant submission to the steady discipline of daily duties and trials.

By such introspection the priest shapes "the raw material of himself, his subtle reason, his rude nature so like in passion to the brute animal", into the likeness of Christ. By it he sounds the good and bad tendencies of temperament, and reflects upon the prevailing mood, the dominant thought, choice, affection, and ambition. He examines the motives of conduct whether high, or low, or mixed; he roots out the evil; he strengthens the good. He forecasts and sums up the day's occasions for the dominant fault and provides against them. So he strengthens uplifting ideals and motives of conduct.

4. Devotion to Mary, the priest's mother, springs unbidden and instinctively from every priestly heart. She is his constant, spotless and powerful protector. She is the mother of sacrifice, the mother of that daily Bread of the priest which only can make his difficulties occasions of sanctity. If, in a manner, she endured at the cross to take the race instead of Jesus to her bosom, she has drawn the priest, just as she drew Saint John, even more intimately into that sacrifice.

The Church commemorates that everlasting union of Jesus and Mary, begun at the Incarnation and now consummated in heaven, by bringing her into the Mass and those other heart beats of the priest's life. So the Church would bring Mary into every detail of the priest's life, would see at least a trace of her loveliness and grace upon his very countenance. Is it too much for the priest to invoke her presence and blessing both before and after Mass? Too much to recite at least once, and, if possible, thrice daily, her rosary? The true priest can never forget whose son he is, nor the pains of the Mother who bore him.

Dux et Virgo Sacerdos—
Fas sit quo properat sequi.
PROP. S. SULP.

5. We shall not speak here of the all powerful means to holiness to be found in the Holy Sacrifice of the Mass well prepared for, devoutly offered and decently appreciated. It gives the food of sacrifice, the priest's meat and drink, the strength and calm for the sometimes austere and dim and lonely road that the priest must walk during life. "Ego in vobis." The altar keeps the priest innocent of the secular and the profane. It makes of his day the interval between two Masses.

But the priest needs daily, to renew, for this august sacrifice, the preparation of his heart. Meditation or prayer and the Mass go together. Without such preparation he approaches our Divine Lord in the most solemn mysteries, but discerns Him not; he sees but does not realize; he touches but does not feel. If the priest does not meditate, then he goes to the consecrating of the Bread as to breakfast, and his Mass becomes "a mere function of office, in the cold propriety of formal robes, in swaying, unconnected manner, with mechanical, inconsequent voice and vacant eye and casual hand". We can likewise refer only, to the Breviary. How important it must be, for while daily Mass may be omitted without sin, the Breviary may not.

6. Prayer is indeed one of the most powerful means for the acquisition and preservation of the priest's supernatural motives and ideals. And when his ministry palls upon him, he may know whether he lacks a prayerful heart. Yet priests are perhaps most dissatisfied with themselves about their meditations. Some account for this by the usual meditation's over-emphasis upon the precise and formal, upon the understanding and the memory, to the neglect of the affections and the will. Yet the adoration, communion, and coöperation of M. Oliver, or "God before the eyes, in the heart and in the hands", is both a simple and a satisfactory method. Again, it is suggested that the divine office precede the Mass and that meditation be left till the afternoon or evening visit. However it be arranged, prayer is necessary to enlist the feeble will in the service that Christ entrusts to His priests. And no priest can acquire the spirit or live the life of Christ without it. "Any number of practices of piety are compatible with a state of sin," St. Alphonsus says, "rosaries, pilgrimages, mortifications—but prayer is not. One of the two will be abandoned, sin or mental prayer."

It is with no desire to minimize the truth of any of the preceding remarks that we say that it is not easy to keep all motives in the highest place. There is something of self in every motive, but the priest must and should try to keep the love of God there also. To say that he cannot, is to accuse the Holy Ghost of asking impossibilities.

As a matter of fact, the unselfish attitude toward God is a pretty common phenomenon in the life of Catholics. Few indeed analyze their conduct, but if they did, they would find no bargaining with God, but rather an unreflecting attempt to do God's will from a blind sense of duty or love, regardless of gain. And they pray that, should a temptation assail them which a higher motive cannot check, then may a lower keep them straight.

Without setting up the standards of moral theology as the sole guide of conduct, it is comforting also to know the common teaching of that science upon this point. It assures us that, to be morally good, i.e. to be of supernatural worth, an act need not be done from a formulated "sense of duty," nor with the same motive as the legislator's. It suffices to be serious-minded about one's work.

Some practical remarks taken from Dr. John Cooper's *Religion Outlines* for Colleges (Course II) suggest themselves as our conclusion.

Don't be satisfied with the merely self-regarding motives of fear, prudence, hope or desire. It is too easy to drop from them into the utterly selfish and worthless class. Keep alive your ambition to qualify in the class just above the one you rate yourself in.

Express this ambition in your daily night prayer.

Aim to do something, however trifling, each day for God or for the other fellow, regardless of what you expect to get out of it yourself.

Strength and facility come from continual effort to do the little turns of the day for God's sake. This is indeed the better way, for the unselfish love of God is the heart of Christianity and a safety device for any emergency.

JOHN K. SHARP.

Brooklyn, N. Y.

THE DIOCESAN PROMOTER OF APOLOGETICS.

"APOLOGETICS" is an unsatisfactory sort of word, not euphonious, not transparent; yet apparently it has come to stay. Moreover, despite etymology and the Scholastic tradition, it has taken to itself a new significance and is now popularly understood to mean in a general way the explaining of things Catholic to the outside world. So in this sense we use it.

"Promoter", also a word of questionable nicety, suggests one who urges, recommends, and persistently advocates a cause with peculiar knowledge and devoted zeal.

And finally, "diocesan", even if unmusical, adds the idea of formal approval and official status—quite indispensable to large success, since the diocese is the established unit of Church government.

Our title, therefore, making no other claim, aims to give the reader fair warning of what is about to be discussed.

THE SITUATION.

Practically every American city contains a considerable body of non-Catholics who cherish mistaken notions about Catholic teaching and practice. Our laity are now keenly alive to the necessity of enlightening these their non-Catholic fellow-citizens; and we find edifying instances of zealous activity. Many a priest, despite the pressure of other obligations, devotes a great deal of time to the gathering of information on what is being done and to the conducting of some such activity as a course of lectures for the benefit of non-Catholics, an instruction class for inquirers, a well-kept pamphlet rack, or a class in Apologetics. Now and again an individual school, a sodality, or other organization will undertake something along the same line, perhaps radio talks, a Question Box, or a Forum, or the distributing of Catholic pamphlets and periodicals. Many lay people cultivate the habit of inviting non-Catholics to services. From time to time a correspondent writes in to the secular press to correct misstatements about the Church. And here and there we find little groups gathered to study some of the difficulties most frequently presented to them by their non-Catholic neighbors.

What strikes observers as most significant in the situation described above, is the lack of coördination. Various unrelated units set out to obtain information, make plans and carry out enterprises of the same general nature, regardless of any systematic coöperation with one another. To mention this condition is in itself a criticism. Lack of coördination involves, of course, much wasted effort, much overlapping, and the usual fate of experiments poorly prepared. When there is no general source of information, no one to whom questions can be directed, a very inadequate return rewards an enormous exercise of energy. Now one may logically debate the question whether or not the whole movement is worthy of encouragement, but if it is worthy of encouragement, then there is hardly room for debate upon the question, "Should it be coördinated?"

The Promoter's Duties.

This much at least seems obvious, that in the average diocese there should be a place where information on things Catholic can be obtained, and a person whose official duty it is to see that information is imparted. In other words, if the movement is important enough to deserve serious attention, someone should certainly function as a sort of diocesan promoter. This Promoter, who presumably is deeply interested in the "campaign of education", should be abreast of the progress of similar movements in other parts of the world. He should be publicly identified as the responsible local official, charged with the duty, first, of answering requests for information about the Catholic Church; secondly, of telling interested persons ways in which they may be of service; and thirdly, of contributing expert advice to the various organizations which undertake Apologetic activities. It is right that he be sufficiently free from other obligations to devote himself wholeheartedly to the work in question. Somehow and somewhere he should be provided with an office, and his name, address, telephone number and official duty should be widely advertised. In relation to the Ordinary, he would be a sort of "Secretary of the Department of Apologetics".

The Diocesan Promoter will keep himself well informed on the various aspects of practical Apologetics by means of the

various existing publications, domestic and foreign. Source books of information on controverted questions and every new pamphlet or book of value in his particular field will be found in his official library. With the help of a zealous well-trained worker, he may institute a clipping system and card index which will quickly become of almost inestimable service. If the financial resources are too limited to allow of the employment of a paid assistant, perhaps a part-time clerk can be secured and office hours arranged and advertised so that the office can be conducted largely by volunteers during the evenings.

It would be helpful if this office could, at least to some extent, function as a Catholic Bureau of Information. In some places, where there is nothing corresponding to a Catholic Truth Society, the Promoter could develop a depot for pamphlet literature, possibly in connexion with a local bookstore. He might also find it expedient to establish a Converts' League or a Converts' Aid Society, either independently or as a branch of organizations already existing. Moreover, it would be his business to see that full advantage is taken of local opportunities for spreading Catholic truth by means of the radio. Personally, or with the help of other priests, he could probably provide frequent radio talks on matters of Catholic interest.

A Diocesan Promoter might well begin by organizing something in the nature of a League of Prayer, with obligations like those of the Apostolic League of London, mentioned last month.[1] The organization could be propagated easily through the Catholic schools and by means of announcements from parish pulpits. The only obligations of a member would be enrollment and the signing of the pledges indicated. The names could remain in the possession of the school, parish or other organization enrolling them. A society of this sort would help more than a little, both to secure spiritual aid and to rouse widespread interest in the success of the apostolate.

Here and there, throughout every diocese, a considerable number of men and women will probably be found anxious to

[1] Namely, increasing one's knowledge of the faith, especially by private reading and by attending public instructions — answering questions when prudence suggests—bringing non-Catholics to Missions and Instruction Classes —providing them with suitable Catholic literature—praying for all non-Catholics and offering Holy Communion for them at least once a month.

organize for the purpose of taking an active part in the "campaign of education". A public meeting, properly announced in the diocesan paper and, if possible, in the parish pulpits, would be sufficient to start an organization of this kind on its way. Once formed, the members, individually or in groups, will be able to assist the Diocesan Promoter to carry on the various enterprises which local circumstances seem to justify, such as the raising of funds, financing of radio talks, distributing of free literature, securing publicity for lecture courses, or caring for church racks.

An important, if not the most important, activity of the Diocesan Promoter will be to assist the pastors in such undertakings as they may consider appropriate for their respective parishes. The possible activities include all those mentioned in the previous paper.[2] This may mean in one place a mission, that is to say a series of lectures, for non-Catholics; in another, a Lenten or Advent Course (enterprises which present problems of speaker, subjects, methods of publicity, and the like); elsewhere, a class for non-Catholic inquirers, or a class in Apologetics. It should not be difficult in certain places to arrange with some local educational institution for an extension course in Apologetics with credits, and to develop the course of Apologetics in the Catholic schools.

All of the various activities just mentioned cannot be undertaken in a particular place, yet wherever the field of Popular Apologetics is properly cultivated, there will still be need of a Diocesan Promoter. Indeed, it is hardly an exaggeration to affirm that such an official is indispensable to success if the work is to be organized on a large scale. Of course, he should be carefully selected and well trained.

A Training School.

The mention of training brings us to consider the demand for an extra-diocesan institute. We have assumed above as practically self-evident that the priests and people of a particular locality require guidance in order to participate effectively in the campaign of education. Almost as obvious is the need of some sort of training school to equip priests to undertake this guidance. Since we recognize nowadays that

[2] Ecclesiastical Review, May, 1929.

it is essential for the Superintendent of Schools and the Diocesan Director of Charities to receive a graduate course, should we not also provide special training for the man destined to function as Promoter of the apostolate to non-Catholics?

This matter is vital enough to deserve more than a passing thought. Beyond question, it is often hard to find men available for the routine duties and the special works of a busy or a poor diocese; and with difficulty sometimes can men be spared even long enough to spend the canonical number of years in study before ordination. We must face that fact. But we must face also this fact—that until men are set aside and trained for the particular field now in question, it is being classified as relatively unimportant. This is a hard saying. The enlightenment of non-Catholic America unimportant! That duty would seem to be unmistakably a chief element of our vocation.

Assuming that there is to be some sort of institution where a priest may be prepared for the duties of a Diocesan Promoter, what should he learn there?

Twenty-five years ago a beginning was made in the training of diocesan priests for the non-Catholic mission field. The Diocesan Promoter should receive that same type of training. For in some localities he will personally function as missionary, and in all places he must fraternize and coöperate with missionaries to non-Catholics. But, as he will have other duties besides the giving of missions, he must be prepared also for these. Let us consider briefly what would be the desirable features of his curriculum.

CONTROVERSY.

In the seminary, it is the academic and historical aspects of theology which are most prominent. In the Training School the course should be eminently practical. The student should be made familiar with the main currents of contemporary religious thought in non-Catholic circles, with the religious viewpoint of the chief non-Catholic groups, and with the characteristics of movements, persons, and organizations significant in the religious world. He should study the main points of debate between Catholics and non-Catholics and the arguments which most impress the contemporary mind for or

against the Church's teaching. Further, he should have at his fingers' ends the commonly admitted facts which tell in favor of, or against, the Catholic position. Some knowledge should be acquired of the statistics and the history of present tendencies affecting religion, such as birth control, divorce, companionate marriage, and prohibition. Attention should be given not only to religious problems involving the family, but also to capital and labor, legislation, education, social action, theosophy, socialism, and the like.

It goes without saying that a select library should make the student familiar with all the best books, pamphlets and periodicals bearing on apologetics, not only in English, but so far as possible, in French, German, and Italian.

THE SPOKEN WORD.

Instruction in the art of speaking properly belongs to the general training given in the seminary, or even to the preseminary course. But in the curriculum now under consideration, special attention should be given to that art. The course may even include so elementary a factor as diction and oral English, for it is best to take account of the actual situation and to give the training which circumstances require.[3] Good diction is all the more necessary to-day since the radio is so important an instrument for the spread of Catholic truth.

Especially thorough should be the preparation of public discourses. Father Elliott used to say that "a mission sermon should be a masterpiece of its kind"; and "it borders on rashness to ask a priest to give a mission without careful and systematic training under experienced missionaries". This is equally true of those who are to present—and to teach others how to present—Catholic truth to those outside the fold. After a priest has mastered theology, he has still much wisdom to acquire as to the best method of teaching truth. From some veteran he should have a chance to learn, in the early days of his apostolate, which subjects to select and which aspects of each subject, which arguments to stress in a given locality or a certain set of circumstances and which in another—in a word, on each common topic of controversy he

[3] Following the line of such books as *Enunciation and Articulation* by Ella M. Boyce (Ginn & Co., New York), and *Oral English* by William Palmer Smith (The Macmillan Co., New York).

should be given a general idea of what to say and what not to say, as well as the way to say it and the way not to say it.[4]

The original plan of the training to be given to diocesan missionaries called for the study of mission topics and the preparation of sermons for missions and retreats. To this there might be added the preparation of exercises and conferences for a special type of retreat devoted to the stimulating of apostolic zeal among the laity. Moreover, now that the ground has been broken, we begin to perceive the possibilities of retreats primarily intended for non-Catholics; and some instruction on this subject would be in order.

Then come up for consideration such devices as the Question Box, and the Forum, both largely in use at the present time. In both these activities, training and practice are required. It is not desirable that in his very first attempt to answer questions in public or to endure a "heckling", a man should be alone facing a critical or hostile crowd.

THE WRITTEN WORD.

The ability to write in popular style is of almost inestimable value to a missionary priest. In *The Contrast,* Mr. Belloc speaks of the difference between England and America with regard to letters. He is convinced that American writers have definitely broken with the classical tradition and are in the process of evolving a new literary form which will make them more different from the English than the English are from the French.

At least in some measure, his observation seems to be justified. In this country the classical style appeals to an ever diminishing circle of readers. The attention of the multitude is secured and held only by a quick, vivid fashion of writing, remote indeed from the classical models. As a famous editor once wrote: "The American people want something terse, forcible, picturesque, striking, something that will arrest their attention, enlist their sympathy, arouse their indignation, stimulate their imagination, convince their reason, awaken their conscience. I must see that my readers get the truth;

[4] To avoid further elaboration here, we may refer the reader to Father Elliott's *Manual of Missions* (Apostolic Mission House, Brookland, D. C.), Part II, Chapters III–IV, and to *Catholic Evidence Training Outlines* (Benziger Brothers, New York).

but that is not enough. I must put it before them briefly so that they will read it, clearly so that they will understand it, forcibly so that they will appreciate it, picturesquely so that they will remember it, and above all, accurately, so that they may be wisely guided by its light."

These demands must be borne in mind by the student who expects to write for "the great American public" and by the teacher of this student. It is not a question of right or wrong, of excellent or degraded style, but simply a question of writing for the reader. The motive of the missionary is not the artist's desire to create beauty, but the teacher's desire to convey truth. *Secundum modum recipientis.*

A glance at the prospectus of a School of Journalism or at books on news-writing will indicate the recent development of a science which trains writers to "say what they mean" in words that "the reader will understand."[5]

It seems obvious, then, that our Training School should pay careful attention to the art of writing for the millions. We are too little conscious of our need in this respect. Here and there we find a priest, possessed of what may be called a modern journalistic style, who quickly obtains the attention of a multitude of readers. At this moment there come to mind an energetic bishop of the Middle West, and a priest who is the editor of a prominent Catholic monthly. What these men write, the world reads at once enthusiastically. At least a little share of their facility might be acquired by some of the rest of us, if we should begin young, absorb proper instruction, and practise diligently.

PROPAGANDA.

Unfortunately, the word "propaganda," though of honorable lineage, has fallen upon evil days and bears at present an odious connotation. It suggests carefully selected misleading statements and hidden ulterior motives. Nevertheless, no other word seems as yet available to describe an organized

[5] Among the courses in the School of Journalism at Columbia University is one which aims, first, to make sure that each student has mastered the elementary principles of English composition, and secondly, to teach the student how these principles are applied. Books which might be mentioned are Grant M. Hyde's *Course in Journalism*, Harrington and Frankenberg's *Essentials in Journalism* (especially Ch. III), Harrington and Lee's *Writing for Print* (Ch. VI, VII).

movement to spread knowledge of the truth. And, by whatever name it may be known, an organized movement is necessary.

We know that with regard to the Catholic Church many millions of people are living not only in complete ignorance but even in a state of violent prejudice. There is a systematic circulation of misinformation and damaging falsehoods concerning Catholics. No excuse then is needed for a systematic propaganda of the truth; and systematic propaganda quickly develops into a science.

It is not enough that we have truth to give; we must reckon with the mental characteristics of those whom we wish to enlighten. Having learned what these characteristics are in the particular circumstances, we then must devise suitable means to insure the acceptance of our message. So there is need for study, experiment, ingenuity; and there is much which the beginner can learn from a skilled instructor.

Spirit. There is something to be learned with regard to the spirit in which one should teach. Sympathy is essential. That is an old story, but only consistent repetition will keep it sufficiently well remembered. Then there is need of strict honesty. The habit of fair play must be inculcated. Logic and psychology and pedagogy all make valuable contributions to the art of persuading. A suggestion of what might be learned comes to mind with the mention of Newman's *Grammar of Assent.* A book similar to Tierney's *Teacher and Teaching,* adapted for the use of seminarians and priests, would be very useful in the training of a missionary to non-Catholics for his work.

Organizations. The man who is called to teach the truth about the Church to non-Catholic America should become acquainted with all successful organizations of propaganda and with the various methods used in all parts of the world. He should be trained in the habit of readiness to adapt to his own purpose whatever has succeeded elsewhere. He should become familiar with the work of the Catholic Evidence Guild and the Catholic Truth Society of London, the Catholic Laymen's League of Georgia, the Catholic Truth Society of Oregon, the International Truth Society, the Converts' League, the Converts' Aid Society, Our Sunday Visitor, the National

Catholic Welfare Conference, the Apostolic Mission House, the Paulist League, and with all other organizations upon which he can count for example, support, or coöperation. He should have some knowledge of the degree of success that has attended such activities as Missions to non-Catholics, Forums, Question Box, Street Preaching, Rack Tending, Distributing of Free Literature, Writing to the Papers, and the like, and with the form that experience has finally approved as best for each of these.[6] He should study every publication which, like Father O'Brien's *White Harvest,* presents object lessons in method.

Teaching. Inasmuch as the student later on will often be called upon to give instruction, he should learn at least some of the elementary principles of pedagogy. Hints could be given on the organizing and conducting of classes for non-Catholics. There is much to be learned about the indispensable need of patience, tact, and sympathy, the best method of securing attendance, the way to deal with timidity, disarm suspicion, and encourage interest, the variety of instruction required in different localities or by different types, the devices employed by successful convert-makers, the handling of problems presented by mixed marriages, divorce, birth control, and the like. The same is true with regard to classes to prepare Catholics for street preaching, or conversational Apologetics, or debates.[7] Lectures by experts from different parts of the

[6] Would it be going too far to demand that the curriculum we are considering should give at least some attention to the general principles of management? Too often a priest placed in the position of superintendent is not even aware of the existence of a definite science of management; and he faces problems without even suspecting that for some of them a practical solution has already been found. The promoter-to-be has as much need of training in organization as the average student of a business college. For him to learn the essentials by trial and error will be a costly procedure. A series of brief talks on organization by an expert or even an introduction to a few suggestive untechnical books would save much waste. Of course, instruction on management could be developed in an absurd fashion, if no attention were paid to the particular type of managing imposed on priests. But, on the other hand, it is equally absurd to assume that the cleric can learn nothing from the practical business man.

A Catholic Bureau of Information, for instance, is certainly desirable. Indeed, this vast country has room for many such bureaus. Should not each bureau be presided over by a man who possesses some familiarity with such things as methods of clipping, filing, recording, etc.? The question of training in organization comes up also in connexion with various activities previously mentioned.

[7] Classes in Apologetics seem to be multiplying. It is interesting to note that at the College of New Rochelle students have been organized in groups

country would convey a great deal of practical information on all this.

The Press. Taking into account the probable future activities of the priest-student in question, he should get at least some elementary instruction in writing and editing articles, bulletins, weekly or monthly papers and magazines. Another matter in which some instruction might be given is the proper way of going about the publication of announcements before and after a lecture. From a practical point of view, advertising too, deserves a prominent place; for the aim of advertising is the successful communication of an idea to vast multitudes of people and the consequent arousing of their interest. Upon such contingencies, humanly speaking, the success of a good cause seems often to depend, and although not all publicity is secured by means of the public press, nor all success by professional methods of advertising, still the scientific method is not to be despised. It is safe to say that a series of lectures by trained journalists and advertising specialists would be of extremely great value to the student we have in mind.

Writing to the Papers. The correction of false or misleading statements in the newspapers is an obligation that rests too lightly perhaps upon the Catholic conscience. Much falsehood passes without correction while the multitude is waiting eagerly for denial or reply. After all, public opinion, as formed by the press, must be given consideration. Is it not possible for us to develop a system of writing to the papers comparable to the system which seems to operate so successfully among the Christian Scientists? They maintain a Committee on Publication, with branch offices in every state. It is the business of the Committee to take notice of every published comment upon Christian Science, to correct every inaccuracy and to answer every unsubstantiated criticism or charge.

We are all familiar with the story of the Laymen's League of Georgia. "There are about 200 newspapers in Georgia, daily and weekly. A decade ago the majority of them from time to time published matter from the *Menace* and other papers of that stripe; scores never appeared without it. In

of five for lectures and debates on such subjects as "The History of the Catholic Church", "The Contribution of the Catholic Church to Civilization", "Mixed Marriages", etc. These groups have spoken to eighteen assemblies—women's clubs and sodalities.

the recent campaign less than five per cent of the press of the State made a practice of admitting anti-Catholic matters to news or editorial columns. . . Scores of leading Georgians, editors, public officials and others, wrote to the publicity bureau of the Catholic Laymen's Association requesting data for editorials, articles and public addresses in which they wished to refute current misrepresentations of Catholics. This indicates among other things that the existence of the publicity bureau of the Laymen's Association had impressed itself upon the consciousness of the leading non-Catholics of the State and that they knew where to get information about things Catholic."[8]

Mr. Patrick F. Scanlan, Managing Editor of the Brooklyn *Tablet,* has written on the strong influence for good which an alert Catholic editor can wield. "In the United States we have about 100 Catholic papers. . . Taken together, they are the machinery in a magnificent organization to be used for the preaching of truth. . . Give these papers the proper help and give them money, and they will do the rest. We will have a Georgia Laymen's Association in every state in the land, and that without forming a single new society."[9]

Private Correspondence. No one, of course, will ever be able to calculate the part played by private letter writing in effecting conversions to the faith, yet surely this practice often brings important results. Some hints could be given on correspondence and also on the best way to word an invitation to a lecture, or an offer of free literature, and the way to answer a letter of criticism or of inquiry from a non-Catholic.

Field Work. It is desirable that in addition to a knowledge of facts, the student should acquire a certain amount of experience. On this account he should personally engage in some such activities as the giving of lectures to a non-Catholic audience and the answering of questions. He should take charge of a church rack, compile mailing lists, and distribute free literature.[10] He should be assigned to assist in a mission,

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a motor expedition, and if possible to give some open-air addresses in rural districts. Experiences like these, under the direction of a man on whom he can rely for friendly criticism, form an ideal preparation for the future.

Central Agency.

We shall not undertake at present to discuss the part which a Central Agency might play in the Apologetic movement. Sooner or later such an institution will be essential, both to extend the work into new fields and to coördinate the activities of different localities. It could be either national or regional, and preferably would be exclusively devoted to Apologetics. If it is regional, then, of course, the several regional agencies should be constantly in touch with one another, and from time to time they should arrange a national convention.

Apologetics in Catholic Education.

There has been no attempt in this paper to consider Apologetics from the strictly educational side. Nevertheless, the fundamental problem presented by apologetics is really an educational problem. In some respects, it is among the most vital questions of the day. For the ability to explain our religion to outsiders is closely connected with the tenacity of our intellectual hold upon it, and not wholly unrelated to the loyalty with which we defend it against attack and criticism. Certainly the present condition of Apologetics seems to be of sufficient gravity to merit special discussion at the next conference of the National Educational Association—a suggestion which has already been made to the Association.

Among the questions to be answered are the place of Catholic evidence in the curriculum, the best method of instruction, the preparation of suitable text books, the matter of certificates and degrees.[11] Indeed, our educational organization can scarcely be regarded as complete until there shall be established

saying how delighted they are with the paper and that they are glad to receive the truth about the Church. Copies mailed to newspaper offices are often marked, especially if sent to editors who are in the habit of printing damaging editorials against the Church. To-day the secular press of Oklahoma is eminently fair, whereas five years ago it was inordinately unfair." (*America*, 13 April, 1929; p. 9.)

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a scientific institute, equipped to undertake original research in Apologetics, and to provide a literature closely attentive to present realities in this country. Such a development may require much time, much labor, and much money, but it is indispensable to any permanently satisfactory system; for even popular activities must ultimately depend upon the result of profound scholarship and accurate science.

Conclusion.

It seems as if we in America are finally beginning to realize the magnitude of our task. With consolation we remind ourselves that only within the last generation did we awaken to a consciousness of our missionary vocation to foreign fields. The magnificent result of that awakening is now a matter of record. Once we have come to a similar realization of our vocation to the mission fields of the U. S.A., we may hope for no less splendid a success.

Joseph McSorley, C. S. P.

New York City.

THE BIBLE, TRADITION AND THE CHURCH.

THE Bible is not wholly clear and sufficient for the economy of Christianity. This statement means four things: first, it is not clear from the Bible that the Bible is even an authentic historical document; second, it is not clear from the Bible that the whole Bible is inspired; third, the Bible is not clear to most of us on account of our ignorance; fourth, quite apart from our ignorance, portions of the Bible are not clear in themselves.

Historical authenticity embraces integrity, genuineness, and authority. A book has the quality of integrity if it is substantially the same to-day as when it was written. A book is genuine if it was really written by the authors to whom it has been attributed. It is authoritative if its authors knew what they were writing about and told us truly what they knew.

Now is it evident from the Bible that the Bible is substantially the same to-day as when it was written; that textual corruptions have not crept into it down through the centuries; that those who transcribed it from manuscript to manuscript in

innumerable copies, some of the manuscripts being almost illegible, did not either intentionally or unintentionally make a mistake; that the multitudinous translations of the Bible are correct? No!

Is it evident from the Bible that the Bible was really written by those to whom it has been attributed; that the authors of the four Gospels, for instance, were not impostors who forged the names of Matthew, Mark, Luke, and John, pretending that they lived in the time of Christ, heard His words and saw His works, whereas they were of a later century? Multitudes of apocryphal works, spurious gospels, existed in the early days of Christianity. The Church rejected them. Are you sure, from the Bible, that the four Gospels are not apocryphal? No!

Is it evident from the Bible that the Bible has the quality of authority; that its authors knew what they were writing about and told us truly what they knew; that they did not mistake the doctrine of Christ; imagining that He claimed to be the Son of God whereas He taught He was only a man; and that His works were supernatural whereas in fact they were only natural? And is it not possible that they wished to deceive us, mendaciously foisting a false religion on a credulous world? Is it clear from the Bible that the Bible is authoritative? No!

It is not evident from the Bible that the Bible is wholly inspired. Non-Catholics hold the opposite view for two reasons; first, because, they say, the Bible testifies that the whole Bible is inspired; second, it is adorned with a variety of qualities which prove it undoubtedly divine.

The Bible does not testify that the Bible in its entirety is inspired. The witness of Christ, St. Paul, St. Peter, St. John and St. Luke, to the inspiration of the whole Bible is incomplete. Moreover, though the Apostolate implies Revelation and Infallibility, it does not necessarily include Inspiration. But even if this were the case, yet the inspiration of the Gospel of St. Luke and St. Mark would still be unprovable from the Bible itself, because St. Luke and St. Mark were not Apostles.

Then, why should we take the word of the inspired Bible as to its own inspiration? Would that not be sophistical? Observe! One doubts the inspiration of Scripture. To solve

his doubt, he appeals to the very Scripture whose inspiration he doubts! Would that not be what logicians call a "vicious circle"? Would that not be like saying: A is true because B is true? But why is B true? Ah, because A is true! Nor is it evident from the Bible, considered as an *historical* document, that the whole Bible is inspired. For inspiration is a hidden thing in the author's mind, not visible to the eyes of an historian.—But perhaps the prophet or evangelist told the historian that he was inspired!—But why should the historian take his word? The prophet or evangelist could have been deceived as to his inspiration; for inspiration is a subtle thing which defies the closest analysis and is scarcely distinguishable from influences coming from the devil or self. Then he could have lied to the historian so as to obtain the character of a great prophet or evangelist among the people of God. Add to this, some authors of the Bible were not themselves aware of their inspiration; others, aware of it, never published the fact.—But can we not suppose the case of a prophet, for instance, so upright in character and solid in judgment that he was neither deceived himself nor deceived others in regard to his inspiration? Yes.—Could we believe him?—Yes; but in that case our belief in Biblical inspiration would be based upon human authority, namely, the prophet's; whereas according to Catholics and Protestants alike our belief in Biblical inspiration is based upon Divine authority. So, we cannot have faith (at least divine faith) in Biblical inspiration, on the authority of the Bible itself.

The qualities of Holy Writ which according to Protestants prove the Bible to be inspired are chiefly, antiquity, beauty, consistency in moral teaching, harmony, and personal inspiration.

But if antiquity is a sign of divine inspiration, the pagan books of Babylon and Egypt were inspired from on high, because they are as old and even older than the Bible.

If beauty is a criterion of inspiration, then Plato's works are inspired, for they are very beautiful; whereas the Book of Numbers was not the handiwork of God, for there is nothing beautiful about it. Moreover, the beauty of Scripture may be due to the beautiful *revealed* truths contained in it and expressed, without a special gift of Inspiration, by the natural

powers of the author. Now it must be remembered that Revelation is not Inspiration. As to the stylistic beauty of the Bible, some passages of the Bible are not stylistically beautiful at all. Those that are such can either be explained by the natural genius of their authors or do not postulate either genius or Inspiration. For, their beauty consists rather in the absence of all literary ornament; it is a simple loveliness naturally obtainable by ordinary men who had been sublimed by union with God; like a plain glass vase made luminous by a light within it. Besides, according to non-Catholics, the beauty of the Bible is perceived only by the initiated, the pure of heart; it is not seen by sinners. Hence to the latter it cannot be a criterion of the Inspiration of Scripture, nor, obviously, a means of salvation. Yet through inspired Scripture alone, say non-Catholics, can all men be saved.

The high form of morality, consistently taught for thousands of years without flaw by Holy Writ, beginning with the first great lesson of one God, Creator of heaven and earth, and ending with Christ's sublime sermon on the Mount, is unique in the literature of right living. But it does not postulate Inspiration. It can be explained by a special gift of Infallibility by which God preserved the authors of Holy Writ from error in teaching morality. But Infallibility is not Inspiration!

By the harmony of Scripture is meant its unity with multiple variety; its dissimilar volumes, diverse in style, written by many authors in different centuries and localities; histories, poems, didactic treatises, prophecies, visions and epistles; all enclosed under one cover, teaching the one lesson of Christ: the Books of the Old Testament by anticipation and the Books of the New Testament in retrospect.—But up to the third century the volumes of the Bible were not contained in one book under one cover. On the contrary they were scattered over the earth, mixed up and confused with a variety of apocryphal works. Hence, though they had the quality of multiple variety, they lacked that of unity. The Church gave them the quality of unity by rejecting the apocrypha and binding the genuine books of Scripture into one volume. It is obvious, therefore, that without this editing of the Church, the unity, and therefore the harmony of Scripture, could never have been known. Add to this, some of the apocryphal works,

humanly speaking, would fit into the scheme of Scriptural books harmoniously, whereas some of the genuine books of Scripture could be dropped without notable loss of harmony.

If the power of inspiring pious emotions and high thoughts in the readers of the Bible constitutes Scriptural Inspiration, then *The Following of Christ* by Thomas à Kempis was written by God, and the Book of Numbers of the Old Testament was not. For the former is rich and the latter sterile in pious emotions and high thoughts. Yet the Book of Numbers is cited among inspired books; Thomas à Kempis is not.

In the third place, the Bible is not clear to most of us on account of our ignorance. Hundreds of thousands of people cannot even read. Of those who can, only a handful are familiar with the Greek, Syro-Chaldaic and Hebrew languages in which the Bible was originally composed. Hence the generality of men cannot compare those tongues with their own and discover whether translators of the Bible, either intentionally or otherwise, made a mistake. Then languages grow and change in the course of centuries. During the short space of one hundred years the English language in America has become quite a new tongue; so that an American can hardly understand an Englishman, and an Englishman, an American. Surely then, Hebrew as it is to-day must differ widely from what it was in the time of Moses. And so an acquaintance with contemporaneous Hebrew would not help one much to understand the Hebrew of the Pentateuch. Moreover, the authors of the Old Testament wrote of environment, historical, geographical, local, tribal conditions and peculiarities, which were intelligible to their immediate readers but are not so to us. Worst of all, the Bible contains mysteries unintelligible to reason. Then, the matter discussed, though not mysterious is often high, almost necessitating obscure treatment. The style of the prophets is often imaginative and emotional; and their thoughts are mystical, ecstatic, figurative, typical. It is clear, then, that current words of the ancient tongues in their ordinary sense could not express mysteries. They had to be given an arbitrary technical meaning, or utterly new words had to be coined for the expression of mysteries. The result was ambiguity and confusion. For instance, some Christians think that the Greek word Presbyteros means priest; others

that it signifies only an Elder. To some the Greek work Pistis is Faith, to others it is only Trust.

Then, quite apart from our ignorance, many portions of the Bible are not clear in themselves. St. John's Apocalypse is mostly beyond our comprehension. Parts of St. Paul's letters and the whole of the Book of Proverbs are obscure. If it were not for its obscurity, so many contradictory doctrines would not have been drawn from the private interpretation of Holy Writ.

Why is Scripture obscure? The Fathers say, in order that it may be prized more, studied more deeply, and be understood with increasing luminousness down through the centuries. "Easily gotten is easily forgotten," holds of the understanding of the Bible as of all other things. Saints and students have pondered the Holy Book from age to age; so has the Church. They could not glean its meanings at once. Therefore we have what is called the Development of Doctrine; not indeed an increase of Revelation, which came to a close with the death of John the Evangelist; but a more perfect comprehension of the meaning of Holy Writ in these later centuries than was had in olden times.

God may possibly have made Scripture obscure to confound the inquisitiveness of Private Judgment, and to force men to have recourse to the authentic interpreter of the Bible, the Church.

But the ultimate reason for the lack of clearness in Holy Writ was God's choice of human instruments of composition, with all their natural peculiarities and defects. Not all the authors of the Bible were geniuses. Some of them were untutored and of middling artistic caliber. Hence, portions of the Bible are beautiful beyond words; other portions are ungainly and dark.

Protestants, I trust, will pardon me for pointing out the disastrous consequences which have followed from an exaggerated idea of the clearness of Holy Writ. Some people start out by assuming that the Bible is as luminous as the sun. Then they discover to their dismay that it gives no guarantee of its historical authenticity, no sufficient guarantee of its divine inspiration and in many places no guarantee even of its meaning. Accordingly, they become disappointed, chag-

rined, sceptical, critical, and in too many cases reject the Bible utterly. Others take the Bible on faith without those reasonable proofs which every man has a right and ought to expect. And having commenced by an arbitrary acceptance of it, they continue in an arbitrary interpretation of it until they fall into a maze of contradictory doctrines. The first Reformers accepted the fact of the Bible on the authority of the Catholic Church; and Protestants of to-day who do not take her authority cannot logically accept the Bible at all. Happily for themselves, the majority of them are not logical and still hold on to the Bible after having lost their hold on the Church. This is well. But meanwhile they ought to think of their own glass houses when they are disposed to throw stones at what so many of them choose to call the lack of thought prevalent among Catholics.

The Bible like every other book is a dead thing requiring a living interpreter. Even the Constitution of the United States, in spite of its fundamental simplicity, needs the interpretation of the Supreme Court. Without the Supreme Court, the Constitution would be given twenty different meanings in a year. What then shall we think of the Bible, so ancient, so complex, so subtle, written by such a variety of authors in different languages, styles and centuries and full of supernatural mysteries! The Church is a living interpreter having about her all the interest which attaches to a vital thing. Any day she may come out with a religious declaration which will make us hold our breath at its daring and apparent novelty. The Old Man of the Vatican (if I may use the phrase with all reverence in regard to a figure of ancient dignity) seems somnolent for years, with a world of energy swirling and sweltering at his feet. Suddenly he bestirs himself, drops lethargy like an ancient cloak from his shoulders, shines in the young beauty of truth, dissipates the mists of error, doubt and ignorance; then falls back again into what seems to be sleep but in reality is his ancient contemplative dream over the written and spoken story of Christ's Life.

But it must be remembered that the Pope's teaching is not arbitrary. The Holy Father does not wake up of a morning, look out the window, rub his hands and say: "Its a fine day for a dogmatic declaration; let us formulate a canon on Scrip-

ture or hurl an anathema or two against Modernists!" On the contrary, a necessary condition for doctrinal teaching is that it can be traced back through the Fathers to the Apostles and Christ. In this source, therefore, namely Tradition, the Pope finds the wisdom which compensates for the obscurity of Scripture. We ordinary Catholics must take our knowledge of divine things from the Pope and his theologians second-hand, for the simple reason that we have not the time or the ability to read the bulky volumes of the Fathers. And here our non-Catholic friends appear to be inconsistent. For while they bow their heads to medical, legal and scientific dogmatism, they suddenly stop at the authority of the Church.

It is difficult to be docile to didactic authority, but docility has its rewards. It is pleasant to be independent in judgment; but free thought carries a curse. Catholics compensate for the darkness of Holy Writ by Tradition explained to them by the Church. But non-Catholics can never completely raise the veil from the obscure pages of Holy Writ.

Since, therefore, the Bible is not perfectly clear and sufficient for the economy of salvation, Tradition is a necessity.

Tradition is the spoken word of Christ and the Apostles, never committed to writing by them; their oral doctrine, come down to us through the Fathers and ancient Councils and explained by the Church.

When Christ sent His Apostles forth for the conversion of the world He did not say to them: "Write bibles and instruct the people to read them", but "go forth and preach". St. Paul says: "Faith cometh by hearing"; and of the first disciples it was said they went forth *preaching* everywhere.

The first Christians depended exclusively on preaching for their salvation, for the simple reason that the New Testament had not been composed in their time. Therefore Tradition, established by Christ in the beginning, and necessary for the first Christians, was to be until the end of time a necessary means of salvation unless it can be proved that Christ wished to supplant it with the Bible. But there is not one jot of evidence for this. Christ said go forth and preach to *all* nations. But all nations will not have been preached to until the end of the world. Certainly all nations have not been preached to yet. Think of the hundreds of millions of Orient-

als still in their non-Christian religions. Moreover Christ said: "Behold I am with you all days even to the consummation of the world", meaning obviously that He would be with them, helping them to preach, until the end of time.

Since Christ ordained that Divine Tradition should always be necessary for men, it was incumbent upon Him to establish a channel through which His unwritten teaching and that of the Apostles could come down to men through future ages. He did so; and that channel was the Fathers and Ancient Councils of the Church.

The Fathers of the Church were a group of holy and learned men living from sub-apostolic times down to the ninth century, who spent their lives in studying and meditating on God's Word. Chief among them in the West were Augustine, Jerome, Ambrose and Gregory the Great; in the East, John Chrysostom, Basil, Gregory Nazianzen and Athanasius. Surely these are names to conjure with. Learning, eloquence, sanctity and genius are connoted by the mention of them. Surely, if to anybody, the unwritten Word of God could have been committed to these with safety. Now the Councils took the vast learning of the Fathers and expressed it in neat, compact sentences, like a lens drawing in rays of the sun from remotest stretches of space and focusing them in a point. Out of the Fathers and Councils the Church draws her wisdom. Here for instance she discovers the Apostolic doctrine that the whole Bible is inspired.

And indeed Protestants ought to accept Tradition. For they along with Catholics practise a divine ordinance for which there is utterly no authority in Scripture; namely the change of the Sabbath from the divinely-appointed Saturday to Sunday. The authority for that momentous transformation can be discovered only in the unwritten teaching of the Apostles of Christ. St. John the Evangelist declares that if all the things Christ did and said were written, all the books in the world could not contain them. And it stands to reason that a slender volume like the New Testament, written almost casually at the request of various churches, cannot include the whole doctrine which Christ and the Apostles taught through many years of apostolic work.

But Tradition is also *sufficient* for men. If the Bible had never been written, not a whit of Christ's doctrine would have been lost; and if the Bible perished to-day and the memory of it vanished from the minds of men, we should still have in Tradition enough for salvation; because Tradition contains the whole deposit of Faith, of which the Bible is only a written fraction.

However, the Bible is necessary for us in a certain limited sense. For it was obligatory for the first Christians to accept this wondrous gift from the hand of God, to preserve it incorrupt, to reverence it, to read it devoutly, to ponder it, to preach from it and rather sacrifice their lives than lose it. For it is one of the most precious of God's blessings.

But though the Bible is neither necessary nor sufficient for the economy of salvation in general, it is sufficient and necessary to prove that the Catholic Church is Christ's infallible representative upon earth?

It is sufficient for that. For the two texts: "Thou art Peter and upon this rock, etc" and "Feed My lambs, feed My sheep," prove that Christ made Peter the head of His Church. Now from ecclesiastical history and the testimony of the Fathers it is clear that the Roman Catholic Church is Peter's Church. For history traces back the unbroken line of the bishops of Rome from Pius XI to Peter and Christ; and the universal testimony of the Fathers is this: "You must obey the Bishop of Rome because he is St. Peter's successor".

But the Bible is not necessary to prove the Church. For quite independently of the witness of the Bible, two arguments, namely the testimony of the Fathers and the miraculous character of the Catholic Church operating for over nineteen hundred years, establish the primacy of the Bishop of Rome. The latter argument was succinctly expressed by the Council of the Vatican: "The Church has within herself, by virtue of her wonderful spread, her great sanctity, her inexhaustible spiritual riches, and her unconquerable stability through the ages, four unanswerable motives of credibility which prove her mission from God". Since the Church is backed by God's own power she shares in His infallible truthfulness when teaching ex cathedra.

Inversely, is the Church sufficient and necessary for the Bible? She is sufficient for it, because without leaning on critics outside her pale, she is able, with the help of her Doctors and theologians, to establish the historical authenticity and divine inspiration of the Bible and to explain its meaning in matters of import with regard to salvation. The Church is necessary for the Bible because she is the only infallible Interpreter. It follows that no critic, reading the Bible by the light of private judgment, can be infallibly sure that he is getting the truth.

In regard to the relationship between Scripture and the Church, we Catholics are sometimes accused of arguing in a vicious circle. People say: "You build the Church on Scripture, then turn around and build Scripture on the Church".

We do prove the Church from Scripture and Scripture from the Church; but under different respects. From the Church considered as a *historical witness* we prove that Scripture is a *historical document.* From Scripture considered as a *historical document,* we prove that the Church is an *infallible teacher.* From the Church, considered as an *infallible teacher,* we prove that Scripture is *inspired by God.* By saying that the Church is a historical witness we mean that she existed back through the ages even to the time of Christ, saw the Evangelists writing their gospels, was aware that they were Matthew, Mark, Luke and John, perceived that those four men knew what they were writing about and told us truly what they knew; and preserved their composition from substantial corruption until the present day. When we say that Scripture is a historical document we mean that what it says is true. Now, among other things, Scripture states that there was a Man named Christ who strictly claimed to be the Son of God and proved the truth of His claim by undoubted miracles. Accordingly, whatever He taught was true with the truth of God Himself. But He taught that He would build an infallible Church upon Peter. From ecclesiastical history and the Fathers it is obvious that the Catholic Church is Peter's Church. When we say that the inspiration of the Scripture can be proved from the Church we imply that the fact of Scriptural inspiration is a matter of Faith. But Protestants

as well as Catholics admit that this is so. Now the Church is infallible in matters of Faith.

Someone may urge: It would seem from all you say that according to Catholics the Church is superior to the Bible. Indeed, the contrast ought not to be drawn between the Church and the Bible; but between the Church plus Tradition plus the Bible; and the Bible plus Private Judgment. Catholics hold that the former group of authorities is superior to the latter. Moreover, Tradition, taken by itself, is superior to the Bible; because it contains the whole deposit of Faith, of which the Bible is only a written fraction. The end is superior to the means. But the end of the whole economy of Christianity is the salvation of the Church and her children; the Bible is only a means. The Spouse of God is superior to the Word of God. But the Church is the Spouse of the Son of God; the Bible is only His Word. The Church existed and functioned before the Bible was written; indeed the Bible was conceived in the bosom of the Church. In that sense, too, the Church is superior to the Bible. The Church was more intimately divine in her origin than the Bible. For the Church was founded directly by Christ, whereas the Bible was written only through the mediation of men. The Church's teaching is clear and unmistakable; the Bible in part is obscure. Hence while one who interprets the Bible by private judgment can lose his faith, a follower of the Church in matters of doctrine can never go wrong. In these senses, if you will, the Church is superior to the Bible.

But if critics of Catholicism affirm that, according to Catholics, the words of the teaching Church in conciliary chapters, canons and in doctrinal bulls are superior to the words of Scripture, they are mistaken. For we hold that the Church's teaching is only infallible, whereas the Bible's is infallible and divine; her words are only man's, the Bible's are God's; her documents are generally only clear, concise and intellectual, whereas the Scriptural document is full of unction, savory wisdom, simple majesty, poetic colorfulness, moral suasion, eloquence and supernatural mysteries.

Indeed, we challenge anyone to show greater loyalty, admiration and respect for the Bible than ours. For whether

we consider its Author, its end and purpose, or its contents, we regard it as the greatest book in the world.

Its author was God. What, therefore, from this point of view, are the plays of Shakespeare, the Comedy of Dante, the Epics of Homer and Virgil in comparison with the Bible! Its end and purpose are the glory of God and the salvation of men. How inferior to it are books of science whose end is only the knowledge of created truth, and books of literature whose end is only the admiration of created beauty! Its subject matter is God, Creator of Heaven and Earth, Redeemer of the world, Sanctifier of men; and Man in relation to this Most Holy Trinity. Accordingly, it contains histories which like Genesis narrate and describe the creation of the world and the fall of man with a large sublimity unsurpassed, and which like Exodus show the Providence of God over the people of Israel. It contains poems which like the Psalms of David go through the whole gamut of human emotions and intellectual aspirations with regard to God; and which like Job touch peaks of grandeur and depths of pathos. It contains books of morality, which like Wisdom, Ecclesiasticus and Proverbs convey hard lessons sweetly with the "utile dulce" of the poet. It contains prophesies which like the visions of Isaias and Jeremias portray the glorious mysteries of our Lord's life with a golden joyousness and His sorrowful mysteries with a violet sadness. In its New Testament it contains histories like the four Gospels which by their simplicity, sincerity and dramatic movement have cast a spell over all succeeding ages. It contains didactic letters which like St. Paul's, pulsate with love, fear, hope and grief. It contains the Apocalypse of St. John, the vision of glory awaiting those who accept the leadership of Christ.

Now the central point of the whole Great Book is Christ; Christ the Lover who came down from heaven to woo us; Christ the Purifier who died on the cross to cleanse us; Christ the magnetic Leader who weaves the web of enchantment around whosoever ventures into the charmed circle of His spell; Christ the Sender, who missions the Holy Ghost the Spirit of Holiness to a needy world; Christ the Founder of a Spiritual Empire, His Church, which in His Name, by means of Creeds, Commandments, Mass, Sacraments and Prayer

teaches, rules and strengthens the Faithful on earth in preparation for heaven.

The Church appreciates this treasure in her hand. She received it from God with profound gratitude and reverence. She made sure of its genuineness and authority. She separated it from a route of forged gospels and edited it in its unique beauty. She translated it carefully for the advantage of her children. She transcribed it to pages of vellum and papyrus in inks of purple, crimson and gold. She bade her Doctors Augustine, Jerome and Thomas spend the best energies of their mighty intellects and gifted tongues in expounding it to the people and defending it against its enemies. She watched night and day to protect it against the almost inevitable corruptions of nineteen centuries. She embodied its lessons in many-colored mosaics, paintings, statues and windows of gorgeous hues. In our day in the person of Leo XIII she has written beautifully of its heavenly wisdom, unction, eloquence, poetry and most dear mysteries; and in the person of Pius X she has fulminated her anathema against modernistic critics, because, less scrupulous than the soldiers at the foot of Christ's cross, who refrained from rending His seamless garment, they have torn to shreds the resplendent, imperial fabric of Scripture which enfolds Him.

Let us imitate the devotion of the Catholic Church to the Bible. Let us read it, ponder it, guide our minds by its light and saturate our spirits in its unction; so that after the manner of St. Paul, each of us may exclaim: I live, now not I, but this Book lives in Me!

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"BALANCED PERSONALITY" IN PREACHING.

"IN PREACHING, THE THING OF LEAST CONSEQUENCE IS THE SERMON."

I.

A FIRST glance at the aphorism quoted as a sort of text for this paper might suggest that its author was emphasizing manner as superior to matter, in accordance with the declaration of the Abbé Hogan in his *Daily Thoughts* that "the best of sermons may be spoiled, and the worst, in a measure redeemed, by the delivery." Concurring in this view of sermonizing, I have always thought that Archbishop Ryan could say "Good morning; it is a fine day!" in a more unconsciously impressive manner than some learned philosophers could enunciate a profound and significant truth.

Another interpretation could concern "the man behind the gun". Unless treated with both care and knowledge, a gun can do more damage to its owner than to the enemy. A sermon must similarly be directed to a definite objective and be so handled as to reach that objective by the thunderous message going forth from its mouth. The message counts for much, it is true, but it must also be skilfully directed towards its proper object. In short, the person who preaches counts for a great deal as well as the sermon itself.[1]

The two interpretations may, however, be considered as practically coalescing. It is the personality of the preacher that accounts both for the manner in which a sermon is delivered and for the impression which it makes upon the hearers. We may rest assured that the sermon preached by the Seraph of

[1] "Nothing sounds more like a paradox, until explained, than the saying recorded by Julius Hare, 'In preaching, the thing of least consequence is the sermon' (*Guesses at Truth*, vol. ii, 146). The person who wrote that aphorism, of course meant to say, 'The sermon is of little consequence compared with the life of the preacher, and the estimation in which he is held by his parishioners.' Aristotle's idea of the requirements of an orator apply equally to the parish pastor" (Davies, *Papers on Preaching*, 3rd ed., p. 59). Aristotle demands in the orator Wisdom, Prudence, Rectitude, Goodwill. But Quintilian's definition of the orator does not stop at the requirement of moral goodness. The orator must be not alone "vir bonus", but "dicendi peritus". Assuming that the preacher is a good man, we nevertheless contend that the value of the sermon may consist less in what he says than in how he says it. Not "character" (or *personality* in this sense), but *balanced personality* is the desirable thing, as will be seen further on.

Assisi was finely impressive, although it consisted merely of a walk through the town.

The word *personality* is ambiguous. Philosophically speaking, the human nature of our Saviour did not clothe a human, but a Divine, Personality. When Father Halpin, in his *Christian Pedagogy,* speaks of Christ as the model of the Christian teacher, he uses *personality* in a different sense: "Personality", he says, "has not a little to do with success in the master. What about His personality? What was His personality but the fragrance of His character? He won all who came to Him. He drew unto Himself all who had only heard of Him. Character was the potent agency. Christ is compacted of will and heart and mind. The will of Christ, how unerring and how strong it was! Hearts to be what they should be must beat high and strong. How throbbing in fortitude His was! How vigorous its pulsations! . . .".[2] Writing thus in his chapter on "The Perfect Teacher", Father Halpin apparently was using the word *personality* in the oratorical meaning of the word as illustrated in the preceding paper on Personality in Preaching, although giving it a deeper significance than the external manners that may, or may not, truly reflect one's character.

It is possible that when Charles M. Schwab advised the readers of his *Dollars and Sense* to "cultivate personality. Personality is to a man what perfume is to the flower", he may have unconsciously borrowed his figure from Halpin's question: "What was His personality but the fragrance of His character?" We are the builders of our own character, and can cultivate personality in that sense of the word, in a fashion like to that which is implied in the saying that "God makes the features, but man makes the countenance." But did Schwab mean quite the same thing as Halpin meant? It is character we should cultivate, or simply engaging manners?

There is doubtless a sense in which the declaration is true that "Sermo animi imago est: qualis vir, talis et oratio est." But a good and innocent man may exhibit a confusion of speech if suddenly charged with a crime, and the real criminal may bear himself with assured confidence and a convincing kind of equanimity in his plausible self-exculpation. And a saintly man may make a poor preacher.

[2] Halpin, *Christian Pedagogy,* p. 223.

II.

Personality is not easily defined. We say that so-and-so has a charming personality, and that somebody-else has an aloofness of manner which is repellent. We are also able to differentiate between mere charm of manner and thorough responsibility of character and, in a crisis of our fortunes, will instinctively put our affairs in the hands of a trustworthy person with whom we do not find it easy to associate rather than commit them to a delightful companion, mayhap, in our social circle. Thus it may be. But the contrary may be true. It is quite possible that among our acquaintances we can choose one who combines charm with a deep sense of responsibility, efficiency with rectitude, knowledge with wisdom, shrewdness of judgment with simplicity of character. Perhaps we shall not easily find one person who unquestionably merits Hamlet's eulogy of Horatio. We may have to content ourselves with a combination of good qualities with defective ones—even as St. Teresa is said to have recommended a learned rather than merely a pious confessor when adequate learning and undoubted piety could not be found in combination.

A sermon commends itself to our minds and hearts as well by the person who delivers it as by the content of its message. The preacher ought to seek after what Father Moeslein, in his "The Mechanism of Discourses", calls a Balanced Personality—a thing which in preaching, he says, "can more readily be divined than defined; for it is elusive, as whatever is subjective and individual is so very apt to be." He declares that for years he "fluctuated among names for this fourth Cardinal Factor, such as oratorical inspiration, unction, literature, balance, personality and Balanced Personality. This last has been adopted tentatively, because reference to both balance and personality pervades the rhetorical discussions of the subtle something for which this factor stands." We can appreciate his general view by his brief discussion of Literary Balance:

> Personal balance is inseparable from every successful human effort. There are different forms of balance for the varieties of human activity. Science without balance is bound to bring forth the ninny-hammering in which so many would-be scientists indulge. Reputed goodness of life which is unbalanced leads to many pitiable extremes

both of excess and shortage which dishonor genuine godliness. So, too, is there balance and unbalance in literary efforts. The different kinds of balance are very separable. Hence a balanced scientist may be a very unbalanced orator, and saintly balance may be accompanied with much mere literary unbalance. There are so many godly men and women who scarcely know the A. B. C. of science and literature. Oratorical and literary balance are much the same.[3]

We take it for granted that the Catholic preacher knows his matter, and that he has common sense enough to keep him from uttering as certain what is uncertain, as dogma what is theological speculation, as fact what may be as yet but pious legend, as essential what is but heavenly counsel. But he may nevertheless lack balanced judgment, and may be tempted to offer milk to strong men, and meats to mere babes in spirituality; to denounce with almost ferocious zeal a vice which is hardly known by his auditory, and to pass over in silence habits of vice which are a menace to his parish; to make the subject of an angry discourse what he considers as affronts to his person or his official position; to give but perfunctory attention to the Gospel selection for the Sunday and to become eloquent only on the topic of the financial needs confronting his administration—but I must stop here or must contemplate writing a separate paper on the possibilities open to an unbalanced priestly judgment.

All this catalogue of mistaken judgments will enter into the question of the preacher's personality, or will be estimated by his hearers as one element of that personality. Is the preacher too impulsive, too easily irritated, too prone to self-justification, too zealous for the temporalities of his parish-work and meanwhile not quite solicitous enough about the Gospel of his Lord—and so on and so on? Can a parishioner lay his deep anxieties and domestic problems confidently before such a judge for wise, deliberate, well-based solution or counsel? Had he not better consult a priest who is noted for the moderation of his own life, the calmness of his own thinking and utterances, the obvious zeal for the things of God that characterizes his ministry?

[3] Moeslein, *The Mechanism of Discourses*, p. 32.

III.

Personality is what a man is. It is the complex of untold influences upon his mind and his heart. It has to do less with his natural endowments than with his acquirements, whether consciously or unconsciously made. It is the resultant of many forces of heredity, environment, scholastic training and discipline, reading, observation of men and things, experiences, meditations made even only half-consciously upon his life and fortunes and destiny.

The preparatory and the higher seminary take the pupil who aspires to the sacred ministry and try to mould his presumably plastic character into an exemplar of Christ, into a model for his people to imitate. His daily converse with his flock enables them to assess his priestly character in scarcely conscious judgments, albeit the impressions they receive are of necessity temporary and fleeting. But these impressions are apt to come to a focus when the priest becomes the preacher and stands before his people alone and upon an eminence of pulpit or altar-platform, clad in the distinctive dress of his spiritual office—cassock and surplice and stole—and not in his ordinary civilian dress as a citizen. Then is he regarded in his true light, as officially an ambassador of Christ, God as it were speaking through him. He is now specifically and obviously clothed with a divine authority. He speaks as one having power, and not as spoke the ancient Scribes and Pharisees. But having such tremendous power and authority, he is reminded that the yoke of Christ is sweet and His burden light; that whilst fear is the beginning of wisdom, love is its longed-for consummation. Authority is now to express itself with gentleness, rebuke is to be administered with obvious love. It is a father who speaks, not a judge. Meanwhile, however, what is in "the back of their heads" as the people listen? How do they assess the preacher as *forma factus gregis?*

The priest may not inaptly be likened to a polished diamond having various facets. The light from heaven penetrates to the interior, indeed, but is reflected from that hidden heart with lovely scintillations apparent to all beholders. For our present purpose we may consider as one of these facets the careful attention paid by the priest to the external activities of his official position.

"What the eye sees goes more straightly to the heart than what the ear hears, and we believe more unquestioningly therein. . . There is a somewhat indescribable in the exterior of God's own servants, a something lowly, recollected, devout, which springs from their inward grace, and which reacts upon the souls of those who are brought in contact with them. There are men among us so full of God that it is impossible to look at them without being touched by the sense of it."[4]

This view expressed by St. Vincent de Paul is quoted by H. Sidney Lear in his volume on *The Revival of Priestly Life in the Seventeenth Century in France,* and is supplemented by his own remark: "Among the numbers of men who passed through these Retreats there were of course some of considerable talent and intellectual attainment, who were not to be reached by any mere display of knowledge or eloquence. 'You will not win them by saying fine things', Vincent used to tell his priests; 'they know more than we do—nothing we can tell them that such men have not heard or read before: but it is what they see that will help their souls'."

All of this was implied in the famous remark of Cardinal du Perron that he could convince a heretic, but that St. Francis de Sales would convert him.

This element in the personality of a preacher is within the scope not of homiletic instruction, but rather of homiletic warning or counsel. It is the concern of ascetical theology, or say rather it is the concern of each individual soul. But there are some things which are the property alike of profound piety and of simply decent reverence for holy things (not to say, of a proper respect for one's office), and the preacher might well take them to heart without any taint of a pharisaic pretense of holiness. For instance, St. Vincent used to exhort his preachers "to give great heed to the reverence with which they performed all offices and ceremonies, avoiding anything like unseemly hurry, inattention, or carelessness as they would avoid more overt sin." And there is the added lesson, the dictate of common sense as well as of holiness, that the preacher should be simple in manner and words and not affect the pompous or florid style of oratory in sermons. Holiness of life would

[4] Lear, *The Revival of Priestly Life in the Seventeenth Century in France,* p. 239.

suggest all of this, but—so far as the preacher is concerned—so also would a decent respect for his office and his opportunities. What the eyes of the auditors see goes straighter to their hearts than what their ears hear. If they see a preacher clearly conscious of his manner of delivery, making elegant gesturings by taking thought, seeking variety by contrasting whispers with vocal thunderings, using the artifices of the stage or the forum or the platform, they will probably discount the force of the message thus delivered. *Non in commotione Dominus.* Yes, the exterior counts for much in the people's estimate of our personality.

Meanwhile, we must avoid a perfunctory manner. Our discourse is to exhibit a zealous warmth of manner in its delivery. Are we really zealous? Does the facet of zeal glow because of an inner light? Zealots can attract crowds to their teachings, false though these be, by the mere power of a warm zeal. Dr. Greer furnishes us with an illustration:

> I am interested in a Rescue Mission in New York, and go there at times to speak to the men. A poor, forlorn, degraded, almost helpless and hopeless, set of men they are. They have lost their character, they have lost their reputation, they have lost their self-respect, they have lost everything except their souls, or except that soul-instinct which, no matter how down-trodden, and buried, and covered up, is in every man, and never can be lost. I find it very hard to reach and touch these men. But there is a little woman who goes there sometimes, who was once a member of the Salvation Army, and whose words have much more power and effectiveness than mine. And to her they always listen with a rapt and eager listening; and often, as I have heard her talk, have I seen these hard, stolid faces lighten, and kindle, and glow, as though from beneath the rubbish their souls were coming out! But not only does she touch and move and quicken them, she also touches me as very few preachers do. Her theology is not mine; it is in some respects very different from mine. Many of the things which she says seem to me to be puerile and rude. . . . But *she* believes them, and her whole personality seems to be saturated with them, and to quiver and tremble with them; and the earnestness with which she speaks is not simulated or feigned, but most intensely real. And it is that real, unfeigned, and deep personal earnestness which touches me as well as others, and makes me more alive.

Now, I do not wish to be understood as saying or implying for a moment that it makes but little difference what one preaches, if only

he believes it very much, and is very much in earnest about it. It does make a difference, and a very great difference. . . . But the point I am making is this: that the distinctive power of the pulpit is not the mere preaching of truth, but truth so preached as to be preached in personality; truth made living, made life. . . . Is not this the reason why so much of the homiletical literature of the past fails to-day as we hear it to move or impress us much? It was impressive at the time, but it is not impressive now. It was impressive to those who heard it, but it is not impressive to us who are only able to read it. "We are often amazed," says the author of a recent "Life of St. Francis", "on reading the memoirs of those who have been great conquerors of souls, to find ourselves remaining cold; finding in them all no trace of animation or originality. It is because we have only a lifeless relic in the hand. The soul is gone. The written word can no more give an idea of it than it can give an idea of a sonata by Beethoven or a painting by Rembrandt." Yes, the soul is gone; and that which made it power, so distinctly and effectively power, we cannot know and feel; and to us who only read it, it is not power.[5]

IV.

It is the whole man that preaches. It is his personality that speaks to us, partly by the whole texture of argumentation and illustration given in the sermon itself, partly by the simplicity and earnestness of his manner in the delivery of the sermon, but also partly—and very likely most of all—by what we know of the personality of the preacher himself. *Cor ad cor loquitur.* His life, we say, is an open book, and we easily read therein the lovely precious lessons of belief and practice. He is not one man in the pulpit, and another outside of it. The dignity of his office has not submerged the modesty of his nature. His wide learning has not clouded the simplicity of his speech. His experience of men has made him gentle and tolerant of human infirmity, where it has made other men hard and unfeeling and mechanical in manner. The seal of confessional secrecy has made him wholly to be trusted with lesser confidences. He loves his people and he loves the house wherein they publicly worship God. He is reverent of the divine spark whether in child or man, whether in saint or sinner. Such is the personality of the man who addresses us from

[5] Greer, *The Preacher and His Place*, p. 23.

the pulpit. *He* speaks to us, and not merely his *lips*. And we hear him gladly.

V.

Yes, it is the man that speaks to us in a sermon, and not merely his lips. The preacher fills a tremendously important place in the Christian scheme of life. Assuredly he ought to be well-equipped for such a high office. His personality should be a balanced one—zeal with prudence, holiness with learning, wisdom with simplicity, manliness with tenderness, sternness with patience. The antithetic requirements could be multiplied. But withal he is to be a rhetorician in the best sense of the term, knowing how to preach with directness, plainness, beauty, force, so that he may be both easily intelligible and interesting to his hearers.

Can such a "personality" be "cultivated"? In his *Eternal Priesthood,* Cardinal Manning points out some of the dangers confronting an ill-balanced personality. If the preacher seriously examines himself, he can avoid the pitfalls indicated: "Most men do preach themselves—that is, their natural mind—and the measure and kind of their gifts or acquisitions come out and color and limit their preaching. The eloquent preach eloquently, the pedantic pedantically, the vain-glorious vain-gloriously, the empty emptily, the contentious contentiously, the cold coldly, the indolent indolently. And how much of the Word of God is to be heard in such preaching? Can it be said that such men 'preach not themselves but Christ Jesus our Lord'? If our sermons are what we are, we must go a long way back in preparing to preach. The boy much preach, and the youth must preach, that the man may preach."

It seems discouraging to have to travel back so far. Cannot the empty mind resolve to study and meditate henceforth—and with the help of Divine grace do so? Cannot the pedantic resolve to preach plainly and intelligibly? The vain-glorious modestly? The contentious mildly? The cold warmly? The indolent painstakingly? To obtain the desirable "balanced personality", must we (to use the humorous thought of Oliver Wendell Holmes) be able to choose our grandparents wisely?

H. T. HENRY.

Washington, D. C.

A NEW FEATURE IN SEMINARY EDUCATION.

ABOUT the middle of last September, whilst on a visit to the Katholische Gesellenverein at its headquarters in Cologne, I had the good fortune to witness a single episode in an enterprise, which I believe to be as unique as it is admirable. It has only been attempted once before, that is, in 1927, and under the same management.

The genial Dr. Wattermann, General Secretary of the Gesellenverein, had said to me, "Come back to the Kolpingshaus at eight o'clock this evening. We are having a special meeting". I did not know the surprise that awaited me.

One of the younger members of the Gesellenverein staff—then and later extraordinarily kind—met me at the door and said we were rather early. Should we go for a stroll therefore, for a quarter of an hour or twenty minutes, whilst—who would have thought it?—whilst the seminarists had supper! That was all my companion would tell me. The rest must be a secret. "Wait until you see for yourself!" he said with a laugh.

Who were the seminarists?

What were they doing at the Kolpingshaus?

For it must be explained that this is the headquarters of an organization that is widespread in Germany and elsewhere. At the end of 1927 its membership was well over 100,000. Its object is to offer every kind of help to *Gesellen,* that is, young qualified artisans of every trade and profession. A Catholic organization, of course, but—what were seminarists doing, having supper there? However, on our return we made our way upstairs.

It was not a very large room, but well filled. There were about thirty persons seated there, four or five to a table. Supper was still in progress. Nevertheless, Dr. Watterman signaled to me to come over to his table, introduced me to its three other occupants—and supper continued.

It was rather bewildering. I had gathered that there was a Generalpraeses, a Director of a Sports Committee. Their names, of course, had escaped me at the first *rencontre,* and, as it happened, they were not known to me in any case. Add to that a very insecure footing in German and you have the situation nearly complete.

Little by little, however, explanations emerged and I began to understand.

The seminarists hailed from Munich, about twenty or twenty-five altogether. They were about to commence the last year of theology and are due for ordination thereafter. This was their holiday time apparently and they were still in civilian clothes.

The gentleman sitting to the right of me was the Hochw. Herr Ludwig Wolker, a priest (their dress does not disclose this always to one who is not accustomed to it), and he was Generalpraeses (President) of the German "Catholic Youth and Young Men's Association" (the largest of its kind in the world—370,000 members).

He had invited these seminarists to accompany him on a fortnight's tour through Germany.

"And what is the purpose of the journey?" I asked rather solemnly.

"To see the world a bit," he answered with a laugh.

Later on in the evening, during a lull, I ventured to ask if I might have some sort of written or printed account of the places and items of interest covered by their itinerary. Herr Wolker not only gave me a circular letter which had been sent to each of the travellers, but also wrote down on a slip of paper a list of the cities to be visited and the chief events of the journey. The letter is sufficiently interesting to be worth reproducing in full:

DÜSSELDORF, 31 August, 1928.

Dear Friend,

At last I have been able to complete the preparations for our great "Theologians' Tour". No doubt you are impatient by this time. Well, here is some account of how it will proceed.

1. The plan of the journey is as follows: 10 September, *Rüdesheim.* 11, *Maria-Laach.* 12-13, *Cologne.* 14, *M. Gladbach.* 15-16, *Düsseldorf* and *Altenberg.* 17, *Mining.* 18, *Dortmund.* 19-21, *Hamburg*, 22-24, *Berlin.*

2. Departure from Munich Main Railway Station, Monday. Express train, 6.25 A. M. Arrive Rüdesheim 5.53 P. M. Here I hope to meet you for a pleasant evening—on the Rhine!

3. What must you bring? Good humor. Eyes and hearts wide open for what is to come. And a good, strong sentiment of solidarity

and fellowship. As regards externals, as little luggage as possible. One bag between two wherever it can be arranged. Don't forget handershiefs, toilet accessories, flashlight, Missal, and a notebook.

With regard to dress, as we arranged, one black tie and one colored one for change. If anyone wishes to lighten his load, he may have his linen sent on to one of the addresses to be given below. A few shoe- and clothes-brushes should be carried and used in common.

4. We have already arranged about expenses. Not below the figure agreed upon, please, since, in consequence of the extension to Hamburg, my share of the expenses will be considerably greater. Anyone who is not yet decided ought to send me an express letter. Address: 4-8 September, Magdeburg, Hotel Magdeburger Hof. Otherwise, Jugendhaus, Düsseldorf. Naturally I am supposing that all who have given their names are coming along with us.

5. Travelling is agreeable and cheap, when you can sing. Ergo bring with you the Ratisbon Song-Book and a guitar.

6. Temporary addresses—for letters from anxious mothers and loving sisters: Until 15 September, Düsseldorf, Jugendhaus. Until 20 September, Hamburg Karitassekretariat, Michaelisstr., 32. Until 23 September, Berlin, Katholisches Jugendamt, Grosse Hamburgerstr., 18. Telegrams, in the meantime, had better be sent to the Jugendhaus, Düsseldorf. "Message for M. So-and-so, Theologians' Tour."

Anything else? I believe I have mentioned everything that is necessary. Your beadle must arrange where you will meet.

And so, adieu, till we meet on the Rhine.

With kind regards,

L. WOLKER, Generalpraeses.

As the letter does not mention the "items of interest" of the journey, it is a pleasure to add these, from the slip of paper already referred to.

Maria-Laach. Abbey; Liturgical Movement.

Cologne. Ecclesiastical Art; Gesellenverein; Homes for Boys.

M. Gladbach. Workingmen's Clubs; Volksverein; Textile Factory; Sport.

Düsseldorf. The Great Centre of the Jungmännerverein; Persil Soap Factory; Educational Organization; Young Men's Sports Club.

Dortmund. Ironworks; Foundries.

Hamburg. Harbor; Quays; Emigration Apostolate; Slums; New Housing Settlements; Theatres.

Berlin. Reichstag; Caritas Institutions; Homes of Refuge; Film Industry; Theatre; Mission-work in a Large City; Settlements.

These, I was told, were the chief things!

In the course of the evening, Dr. Nattermann gave an informal talk, lasting about half an hour, on the history, aims and spirit of Adolph Kolping as expressed in the work of the Gesellenverein, of which he was the founder. Naturally, his remarks do not come within the scope of the present article.

I think, however, it would be mistaken reticence—and ungrateful—not to recall here a little act of kindliness and courtesy—only typical indeed of what one experiences invariably while visiting Catholic organizations abroad.

The following is, almost *verbatim,* the manner in which Dr. Nattermann began his account of the Gesellenverein:

My dear Friends,

Before I speak to you of our Father, Adolph Kolping, and of the work of the Gesellenverein, I must tell you that we have here with us this evening a visitor from England. He is the Rev. C—— S——, who has come to Cologne, as you yourselves have done, to see something of our work. I am sure that you will be as pleased as I am to have him here amongst us, and I will ask you to join with me in giving him a hearty welcome.

You will notice—that I am—going to speak—very—slowly—and distinctly—in order that—not only—you—but also he—may be able—to understand!

A trivial incident, no doubt, but of the sort that leaves a fragrant memory and goes to give meaning to phrases like "Brotherhood of man" and "Household of God".

I do not think there is anything further to add concerning the "Theologians' Tour". Few, I think, will question the utility of such a journey.[1] One would like to see the idea spread.

C. SHACKLES, S. J.

Stonyhurst, England.

[1] I said, half in earnest and half in jest, to Herr Wolker, "This idea of yours will become a universal institution." He answered, "Well, I don't know about that. A certain ecclesiastic said to me: 'If you take them, you won't do any harm; if you don't, no harm will be done!' Well, well."

Analecta

MISSA PRO FESTO SACRATISSIMI CORDIS JESU.

Duplex I classis cum Octava privilegiata III ordinis

Introitus *Ps. 32, 11 et 19*

Cogitatiónes Cordis ejus in generatióne et generatiónem: ut éruat a morte ánimas eórum et alat eos in fame. *Ps. ibid. 1.* Exsultáte justi in Dómino, rectos decet collaudátio. *V.* Glória Patri.

Oratio

Deus qui nobis, in Corde Fílii tui, nostris vulneráto peccátis, infinítos dilectiónis thesáuros misericórditer largíri dignáris; concéde, quáesumus, ut illi devótum pietátis nostræ præstántes obséquium, dignæ quoque satisfactiónis exhibeámus offícium. Per eúmdem Dóminum.

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios

Ephes. 3, 8-19

Fratres mihi ómnium sanctórum mínimo data est grátia hæc, in géntibus evangelizáre investigábiles divítias Christi: et illumináre omnes, quæ sit dispensátio sacraménti abscónditi a sáeculis in Deo qui ómnia creávit: ut innotéscat principátibus et potestátibus in cæléstibus per Ecclésiam multifórmis sapiéntia Dei: secúndum præfinitiónem sæculórum quam fecit in Christo Jesu Dómino nostro, in quo habémus fidúciam et accéssum in confidéntia per fidem ejus. Hujus rei grátia flecto

génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur: ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum ejus in interiórem hóminem: Christum habitáre per fidem in córdibus vestris: in caritáte radicáti et fundáti: ut possítis comprehendere, cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublímitas et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

Graduale. Ps. 24, 8-9. Dulcis et rectus Dóminus, propter hoc legem dabit delinquéntibus in via. *V.* Díriget mansuétos in judício, docébit mites vias suas.

Allelúja, allelúja. *Matth. 11, 29.* Tóllite jugum meum super vos et díscite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animábus vestris. Allelúja.

In Missis Votivis post Septuagesimam, omissis Allelúja *et Versu sequenti, dicitur:*

Tractus. Ps. 102, 8-10. Miséricors et miserátor Dóminus, longánimis et multum miséricors. *V.* Non in perpétuum irascétur, neque in ætérnum comminábitur. *V.* Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retríbuit nobis.

Tempore autem Paschali, omissis Graduali et Tractu, dicitur:

Allelúja, allelúja. *Matth. 11, 29 et 28.* Tóllite jugum meum super vos et díscite a me, quia mitis sum et húmilis Corde, et inveniétis requiem animábus vestris. Allelúja. *V.* Veníte ad me omnes qui laborátis et oneráti estis et ego refíciam vos. Allelúja.

✠ Sequéntia sancti Evangélii secúndum Joánnem

Joann. 19, 31-37

In illo témpore: Judáei, quóniam Parascéve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogavérunt Pilátum ut fragreréntur eórum crura et tolleréntur. Venérunt ergo mílites, et primi quidem fregérunt crura et altérius qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium ejus. Et ille

scit quia vera dicit, ut et vos credátis. Facta sunt enim hæc ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt. Credo.

Offertorium. Ps. 68, 21. Impropérium expectávit Cor meum et misériam, et sustínui qui simul mecum contristarétur et non fuit; consolántem me quæsívi et non invéni.

Tempore vero Paschali, in Missis votivis, sic mutatur Offertorium:

Offertorium. Ps. 39, 7-9. Holocáustum et pro peccáto non postulásti; tunc dixi: Ecce vénio. In cápite libri scriptum est de me ut fácerem voluntátem tuam: Deus meus vólui et legem tuam in médio Cordis mei. Allelúja.

Secreta

Réspice, quáesumus, Dómine, ad ineffábilem Cordis dilécti Fílii tui caritátem: ut quod offérimus sit tibi munus accéptum et nostrórum expiátio delictórum. Per eúmdem Dóminum.

Praefatio

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: qui Unigénitum tuum in cruce pendéntem láncea mílitis transfígi voluísti, ut apértum Cor, divínæ largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiæ, et quod amóre nostri flagráre nunquam déstitit, piis esset réquies et pœniténtibus patéret salútis refúgium. Et ídeo. . .

Communio. Joann. 19, 34. Unus mílitum láncea latus ejus apéruit, et contínuo exívit sánguis et aqua.

Tempore autem Paschali, in Missis votivis, sic mutatur Communio:

Communio. Joann. 7, 37. Si quis sitit véniat ad me et bibat. Allelúja, Allelúja.

Postcommunio

Práebeant nobis, Dómine Jesu, divínum tua sancta fervórem; quo dulcíssimi Cordis tui suavitáte percépta, discámus terréna despícere, et amáre cæléstia: Qui vivis.

SACRA POENITENTIARIA APOSTOLICA.

DUBIUM DE PRIVILEGIO SACERDOTIBUS CONCESSO IN CONSTITUTIONE APOSTOLICA "AUSPICANTIBUS NOBIS".

Sacrae Poenitentiariae Apostolicae sequens dubium pro opportuna solutione exhibitum fuit:

"Utrum *privilegium personale,* hoc anno iubilari in Constitutione Apostolica "Auspicantibus Nobis" sacerdotibus concessum, sit consuetum personale privilegium *altaris,* vi cuius sacerdotes, pro defuncto celebrantes, Indulgentiam plenariam acquirere et applicare valeant animae pro qua Missam celebrant; vel potius ita intelligendum sit ut sacerdotes, Sacrum litantes, in quolibet Missae Sacrificio plenariam Indulgentiam lucrari et applicare possint, independenter a Missae applicatione, uni animae, in Purgatorio detentae, ab ipsis ad libitum designatae".

Et Sacra Poenitentiaria Apostolica, re mature perpensa, respondendum censuit:

"*Negative* ad primam partem, *affirmative* ad secundam".

Facta autem de praemissis relatione Ssmo D. N. Pio divina Providentia Pp. XI, ab infrascripto Regente eiusdem Sacri Tribunalis, in Audientia diei 1 Martii 1929, idem Ssmus Dominus responsum Sacrae Poenitentiariae benigne adprobavit, confirmavit et publici iuris fieri mandavit.

Datum Romae, ex Sacra Poenitentiaria Apostolica, die 8 Martii 1929.

S. LUZIO, *Regens.*

L. * S.

A. Anelli, *Substitutus.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ORDO FOR MASS AND OFFICE OF FEAST OF THE MOST SACRED HEART OF JESUS.

The definitive declaration of the Decree of the S. R. C., 29 January, 1929, that the Feast of the Most Sacred Heart of Jesus is a Primary Double of the First Class with a Privileged Octave of the Third Rank, and the publication of the New Office and Mass for the Feast and Octave, make the following changes necessary in the Ordo for the current year, 1929. The text of the new Mass is printed in the *Analecta* of this number (pp. 613-615).

JUNIUS.

6. **Vesp.** de seq. sine Com. **Cpl. A.**
Dox. pr. per totam Octavam.

7. Fer. VI. SSMI CORDIS JESU. *dupl. I cl. cum Oct. privil. III ord.* **A.**
Dupl. I cl.
Alb. **Off. pr.** omnino novum, concessum Jan. 29, 1929.
Ad Prm. *V. Qui Corde fundis gratiam...* per tot. Oct.
OIFSVs. **Miss. pr.** nova, concessa Jan. 29, 1929. *Gl., Cr.*, Praef. propr.
II Vesp. A. Cpl. A.

8. Sabb. **De II die infra Oct.**, *smd.* **A.**
Sdpl. **Off.** ut in Festo et loc. pr. **Scr.** cum Respons. de
Alb. Festo. **Ad Prm.** *V. Qui Corde fundis gratiam.*
OIX. **Miss** Festi, *Gl.*, 2a Or. *Concede nos*, 3a *Eccl.* vel *Pp.*, *Cr.*, Praef. propr.
Vesp. de seq. **A.** Ant. ad Magnif. *Cognoverunt.* Com. Oct. (e II Vesp.) ac Ss. Primi et Feliciani Mm.
Cpl. A.

*9. **Dom. infra Oct. SS. Cordis.** [III p. Pent.] **A.**
Sdpl. **Off.** ut in Festo et loc. pr. **Scr.** cum Respons. de
Alb. Festo. Com. Oct. ac Ss. Primi et Feliciani Mm.
Ad Prm. *V. Qui Corde fundis gratiam.*

OIXS. **Miss. pr.**, *Gl.*, 2a Or. Oct., 3a Ss. Mm., *Cr.*, Praef. de Oct. propr.
II Vesp. A. Com. seq. et Oct. **Cpl. A.**

10. Fer. II Ut in Ordine: sed In I Noct. Respons. de Festo SS. Cordis. Com. Oct. **Ad Prm.** *V. Qui Corde fundis gratiam.*

OIX. **In Miss.** Com. Oct., 3a Or. *Concede nos, Cr.*, Praef. Oct. propr.
Ad Vesp. Com. Oct. **Cpl. A.**

11. Fer. III. Ut in Ordine. Com. Oct. **Ad Prm.** *V. Qui Corde fundis gratiam.*

OIX. **In Ms.** Com. Oct.
Ad Vesp. Com. Oct. ac Ss. Basilidis et Socior. Mm. **Cpl. A.**

12. Fer. IV. Ut in Ordine: sed In I Noct. Respons. de Festo SS. Cordis. Com. Oct. ac Ss. Basilidis et Socior. Mm. **Ad Prm.** *V. Qui Corde fundis gratiam.*

OIX. **In Miss.** 2a Or. Oct., 3a Ss. Mm., *Cr.*, Praef. Oct. propr.
Ad Vesp. Com. Oct. **Cpl. B.**

13. Fer. V. Ut in Ordine: sed In I Noct. Respons. de Festo SS. Cordis. Com. Oct. **Ad Prm.** *V. Qui Corde fundis gratiam.*

OIX. **In Miss.** 2a Or. Oct., *Cr.*, Praef. de Oct. propr. **Vesp.** de seq. (e I Vesp. Festi). Com. praec. et S. Basilii (*O D*). **Cpl. A.**

14. Fer. VI. **Octava** SSMI. CORDIS JESU. **A.**

Dpl. maj. Alb. **Off.** ut in Festo et loc. pr. **Scr.** cum Respons. de Festo. Com. [IX L. contr.] S. Basilii. **Ad Prm.** *V. Qui Corde fundis gratiam.*

OIX. **Miss.** Festi, *Gl.*, 2a Or. S. Basilii, *Cr.*, Praef. de Oct. propr.
II Vesp. A. Com. seq., S. Basilii (*O D.*) ac Ss. Viti et Socior. Mm. **Cpl. A.**

Resumitur Kalendarium commune.

A Funeral Mass is not permitted on the Feast itself, and during the Octave Funeral Masses only, no other Requiems, are permitted.

On the days within the Octave no Office of Simple Rite may be celebrated; the Office of the Feast is to be recited. On the Octave Day all Offices of Major Double and Minor Double

Rite are excluded, and only a Commemoration of them is made. During the Octave, however, a Commemoration of the Octave must be made at First and Second Vespers, at Lauds, and in the Mass on every Feast of Double or Semi-double Rite occurring; the Responsories of the Octave must be substituted for these of the day whenever the Lessons are taken from the Scripture occurring; the Versicle at Prime proper to the Feast and the Proper Preface are to be said unless another Proper Preface is assigned.

SPECIAL INDULGENCE GRANTED TO PRIESTS THIS YEAR.

In this issue of the REVIEW we print the Sacred Penitentiary's answer to a doubt concerning the nature of the special indulgence granted to priests for this Jubilee year. In our explanation of the papal constitution publishing this year's Jubilee we expressed the opinion that every priest is given the personal privilege for every day of the year in favor of one soul in Purgatory for whom the Mass is offered up.[1]

According to the decision of the Sacred Penitentiary, however, the concession "in virtue of which, by celebrating the Sacrifice of the Mass, they [all priests] can apply daily [during this entire year] a plenary indulgence for a soul in Purgatory" is not the same as that of a privileged altar. They can apply this indulgence independently of the intention according to which they offer up the Mass. It is therefore not necessary that they apply this indulgence to the soul for which they offer up the Mass. And even if they do not offer up the Mass *pro defunctis,* they can nevertheless apply this indulgence to some poor soul. Even more. It would seem to follow that at one and the same Mass both these indulgences may be gained, viz. (1) that of the privileged altar (provided the privilege is enjoyed) could be gained for one of the souls for which the Mass is offered up; and (2) this year's special indulgence for any soul in Purgatory at the choice of the priest.[2]

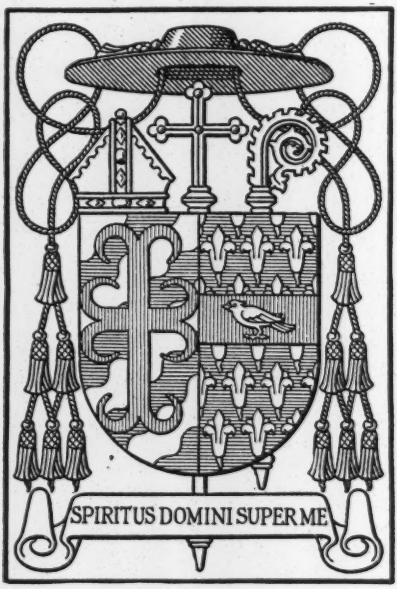
[1] ECCLESIASTICAL REVIEW, LXXX (1929), 305. Although the concession is couched in words that differ from the usual formulary, we considered it nothing else than a personal privilege of the so-called privileged altar. This same view was taken by Vermeersch (*Periodica,* XVIII [1929], 36-39); Creusen, (*Revue Nouvelle Théologique,* LVI [1929], 236); Kinane (*Irish Ecclesiastical Record,* Fifth Series, vol. XXXIII [1929], 289-301); and Steinen (*Theologische-Praktische Quartalschrift,* LXXXII [1929], 380).

[2] S. Poenitentiaria Apostolica, 8 March, 1929.—*Acta Apostolicae Sedis,* XXI (1929), 168; see also p. 616 of this issue of ECCL. REVIEW.

RECENT EPISCOPAL ARMS.

I. Arms of the Bishop of Grand Rapids.

Two coats impaled. A: Bendy-wavy sinister of eight, silver and azure, a cross-moline gules (See of Grand Rapids). B: Azure, sown with silver lilies, on a fess gules a silver dove (Pinten). The arms of the Diocese have been explained in

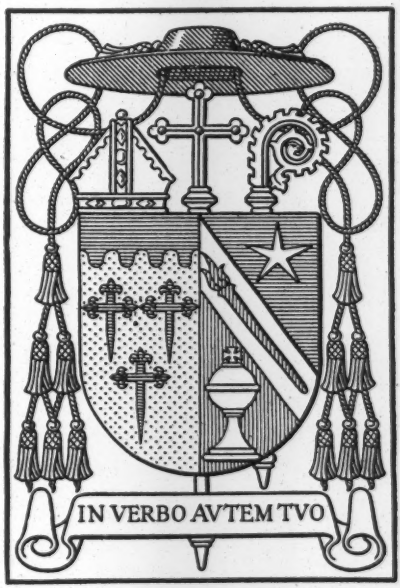


the Review,[1] as have also the personal bearings of Monsignor Pinten as Bishop of Superior.[2] On his translation, the arms of his former See naturally disappear from his coat, he no longer having jurisdiction there, and their place is filled by the arms of the See of which he now becomes Ordinary. For cases of similar correct heraldic procedure note the arms of Monsignor Schrembs first as Bishop of Toledo and then of Cleveland, and those of Monsignor Nussbaum as Bishop of Corpus Christi and, later, of Marquette.

[1] Vol. LXIII, No. 1, p. 43.
[2] Vol. LXVI, No. 6, p. 616.

II. Arms of the Bishop of Superior.

Two coats impaled. A: Gold, three crosses-flory fitchy and a chief wavy, all azure (See of Superior). B: Per bend azure and gules, on a bend between a star in chief and a ciborium in base, all silver, a torch gules (Reverman). The arms of the Diocese have been explained in the Review.[3] The Bishop's impalement shows the lighted torch, attribute of Saint Theodore, his name Patron, the star of Our Lady, and the ciborium



as symbol of the Blessed Sacrament. A full discussion of this last charge in ecclesiastical heraldry may be found in an earlier number of the Review.[4] The diocesan bearings relinquished by Monsignor Pinten on his translation to Grand Rapids are now being carried on by the succeeding Ordinary of Superior. It will thus be seen that the first point to be determined by one who would design the arms of a newly appointed Bishop-Ordinary, is whether or not the See to which his client is ap-

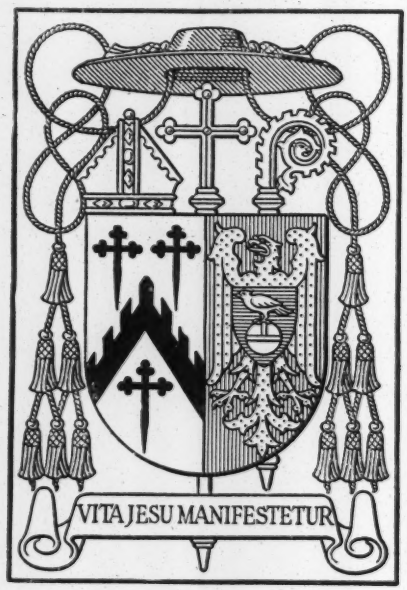
[3] *Ib.*

[4] Vol. XLIX, No. 1, p. 94.

pointed has an established diocesan coat; he will find now, happily, that over seventy are so equipped.

III. Arms of the Bishop of Davenport.

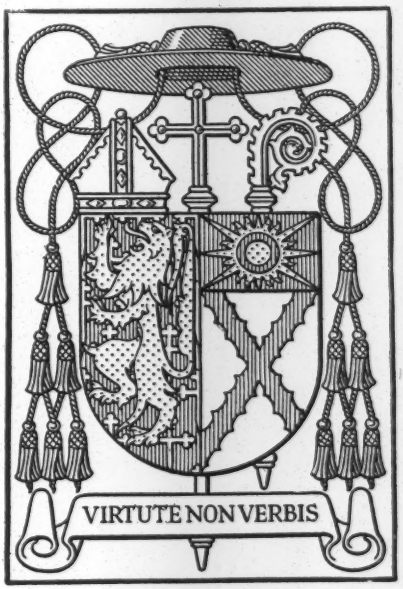
Two coats impaled. A: Silver, a chevron battled between three cross-crosslets fitchy sable (See of Davenport). B: Gules, a golden eagle, on his breast an escutcheon: Azure, a dove standing on an orb, both silver (Rohlman). The Dio-



cesan arms are based on the old English "Davenport" coat with the chevron here crenellated for "difference". The Bishop uses a family coat with the addition of the dove and orb, attributes of Saint Henry the Emperor, his name Patron (whose symbols also appeared on the personal arms of the late Archbishop Moeller). The three black Davenport crosses, without the chevron, also appear, "in chief," on the arms of the diocesan college of Saint Ambrose in Davenport.

IV. Arms of the Bishop of Wilmington.

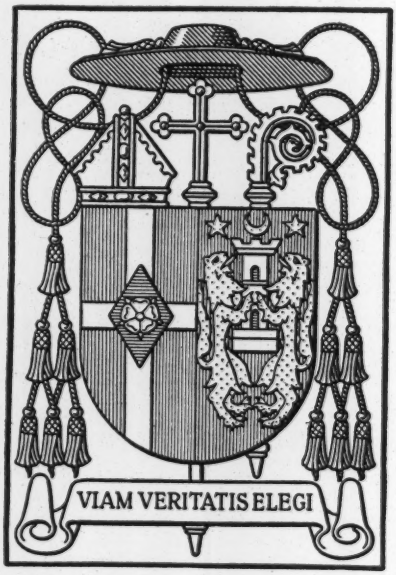
Two coats impaled. A: Gules, crusilly-fitchy of silver, a gold lion (See of Wilmington). B: Silver, a saltire engrailed gules, on a chief of the same a gold sun charged with an annulet also gules (Fitzmaurice). The arms of the Diocese, comprising as it does the State of Delaware, are based upon the ancient English "Delaware" or "De la Warr" coat, the



lion, however, changed, for "difference", from its original silver to gold. (The early heralds always made the "Lion of the Tribe of Judah" of gold.) The Bishop uses a family coat, the edges of the saltire notched or "engrailed" for difference, and the "chief" altered to show the heraldic symbol of Saint Edmond, Archbishop, his name Patron.

V. Arms of the Bishop of Winona.

Two coats impaled. A: Gules, on a silver cross a lozenge azure charged with a silver rose (See of Winona). B: Gules, a silver tower supported by two gold lions, and in chief a



crescent between two stars, all gold (Kelly). The arms of the Diocese have been explained in the Review.[5] The Bishop bears the familiar coat of the Kellys with the crescent and stars taken from the arms of Saint Francis de Sales, his name Patron.

VI. Arms of the Bishop of Delos, Auxiliary of Hartford.

Silver, between three azure mullets a lion gules charged with a silver crescent (McAuliffe). The family coat of the McAuliffes is, Silver three mullets and, in fess, three mermaids azure. Here the three mermaids have been replacd by the

[5] Vol. LVI, No. 6, p. 622.

lion of Saint Maurice on which is placed the crescent of Saint Francis de Sales, the Bishop's two name Patrons.

PIERRE DE CHAIGNON LA ROSE.

EUCHARISTIC PIETY.

To the Editor, THE ECCLESIASTICAL REVIEW:

Under this title an article appeared in the January number of THE ECCLESIASTICAL REVIEW. It calls for critical comment. It leaves a belittling sense of most devout practices of eucharistic piety. It refers by name to "Processions of the Blessed Sacrament, Exposition and Benediction of the Blessed Sacrament, visits to the Blessed Sacrament, Nightly and Perpetual Adoration and Holy Hours". In the same line of thought it might have added spiritual communion. The article is interspersed with such words as sentiment, sentimental, substitutes, secondary, subsidiary. It charges large numbers of the faithful with "lack of correct perspective and logical sense"; also "of thoughts more or less extravagant and fondness for novelty". It speaks of "recessions and re-

trogressions of devotion", as though this was pertinent to the present day. It accuses "the professional theologians" of "some inversion of values in Eucharistic piety . . . by stressing particularly the dogma of the Real Presence". It makes some narrowing statements as to reservation of the Blessed Sacrament, tending to circumscribe it as purely casual. It alleges that the ancient Christians had a better understanding in these matters than ourselves. (Perhaps the conduct of some ancient Christians in their *agapés* would not be edifying to us.) Then, after granting "a gain in dogma" (would not a gain in understanding of dogma have been a better term?), the article proceeds to allege the reverse in matters of piety. The author rather strangely interjects an assertion that "the ancient Christians knew how to distinguish that which the Eucharist is *vi sacramenti,* and that which is present under the species only *vi realis concomitanciae".*

Leaving aside the soundness of several of the statements, what I venture to submit at the outset is that the views as presented and their general trend, if adopted by pastors and carried into practical effect, would seriously disturb the fervor and most holy practices of many devout people. Further, that some of those statements are of questionable accuracy. Still more, that the tenor of the article tends to some devaluation of the Eucharist in itself and as sacrament, unless merged in the idea and action of sacrifice. So that large numbers of communicants themselves *ante Missam,* or again *extra Missam* (perhaps even during Mass, without the specific intent of sacrifice), would easily be led into misgivings and discouragement.

It would have been very well, it is an excellent thing, to promote and to stress the fact that a more perfect joinder in the Holy Sacrifice of the Mass is to receive Holy Communion then and there in union with it. But that is in no wise new. It has been the constant teaching of the Church. Nor is the teaching made plainer or more effective under color of the name Liturgy. Liturgy here simply means the Mass. To us the latter is more plain and the reason as cogent. Nor is it entirely right in the argument as advanced to withhold the fact that those attending Mass (at least in grace) do effect a true joinder in the Mass or sacrifice. May not something even be said *pro nobis peccatoribus?*

So of the distinction between the Eucharist as sacrifice and as sacrament. That is common knowledge. But it is quite another thing to convey that the Eucharist in itself and as sacrament is wholly subsidiary to its purpose as sacrificial action. Or that in the view and prevision of Christ it was simply intended as part and completory of the Mass itself. Was not its independent subsistence after that action; also its own ineffable import as spiritual food; also such uses in both regards as the Church might prescribe—all within the Divine foreknowledge and the direct purposes of Christ? Or was it so only by indirection? This would seem getting into deep waters. Yet it is an impression strongly conveyed by the whole tenor of the article.

In dealing with the sublimest ordinations of Infinite Love and Wisdom, with Christ's intentions and with the applications of His choicest gifts, the greatest circumspection seems befitting. The Church alone can officially direct their use and fruition. Christ saw the multitudes that would adore Him in the Eucharist, the myriads of communicants whom He would feed under divers circumstances other than sacrifice, the throngs of children who would receive Him in pure simplicity of heart without the specific idea of sacrificial action. Here again, in the author's presentation of arguments, why so completely leave in background the specific account of Christ's wondrous promise of the Eucharist. His words were clear, direct and emphatic. It was to be Divine nutriment and life. It looked to individual giving and reception. It contained no word of collective sacrificial action. Faith, love, longing—were not these the *primary* impulses which it demanded and evoked? Where is the "inversion of values"?

The core of the matter is that the author is completely dominated by the idea of sacrifice and, as he calls it, Liturgy, almost to the verge of exclusiveness. Everything is subordinated to that idea. He holds it as the essence of religion. He even appeals, in support of that idea as the fundamental intent and attitude of men toward God, to the practices of heathendom and the human race at large. As to fundamentals, might we here interpose that Christ proclaimed that the fundamental and great commandment was to love God? He instilled it with new life and supremacy. Man had degenerated sacrifice

largely into Fear of supernal *Power*. Christ made fear subsidiary to love.

But to return to the author's application of his idea. He accordingly reads, and seems in some measure to restrict, the direct purposes of Christ in the Eucharist. So this Eucharist in itself, the Blessed Sacrament, the Real Presence, Holy Communion, all seem submerged in what he himself terms "the transitory action" of the Mass. They become in the main parts of it. Take these words which he quotes with express approval: "Its value (Holy Communion) lies in its being part of the Mass, in that it makes us participate in the fullest degree in the fruits of the Sacrifice of Calvary". Again, here are his own words: "Now the Eucharist is sacrifice and sacramental communion is participation in the sacrifice". There is a sense, and a true sense, in which the Eucharist in itself, the Blessed Sacrament, is sacrifice. St. Thomas said so long ago. He also said, I believe, that the Incarnation is sacrifice. And truly what can be a profounder aspect of sacrifice than the *Kenosis* by which St. Paul referred to it. (The French version I think translates it "He annihilated himself".) Rightly could St. Thomas term the Incarnation sacrifice. But that is not the author's meaning here. He means the specific Sacrifice of the Mass. And he circumscribes in it everything that relates to that Blessed Sacrament as merely a part of that specific sacrifice. With such views the worship, love and longing which it naturally evokes and enforces fade away almost into shadows. No wonder independent devotions appear to the author to "lack correct perspective and logical sense".

The article incidentally refers to a distinction between "what the Eucharist is by virtue of the sacrament and that which is under the species by virtue of real concomitance". This is merely a glancing remark, it is true, though it peeps again through his later remarks about "sacramentality". But first, what business had it here in this discussion? So far as it affects the Reality and the attitude of the faithful, is it not the same Christ "whole and entire", God and man? The Council of Trent in view of the attacks of Protestant reformers pointed out and proclaimed that not only the Body and Blood of Christ were present, but that the soul of Christ is there "by

natural connection and concomitance", "and the Divinity because (*propter*) of the hypostatic union with body and soul". The faithful know it. Christ is there. God is there. Why some implied criticism of the faithful by the author? The words of a distinguished theologian seem apposite: "Will you tell me what you know more of these matters than a child? For my part, though I have dedicated a portion of my life to a study of this sacrament, when I have said: My God is there, I have reached the end of my knowledge." Another allusion of the author of the article suggests just this comment. It is a reference to the Gospel. It was after the Last Supper. Philip made the critical inquiry: "Lord, show us the Father." Jesus saith to him, "Have I been so long a time with you, and do you not know Me? Philip, he that seeth Me seeth the Father." Oftimes, perhaps, the vision of devout people is keener than some theologian thinks.

But here comes a long statement which well discloses the trend of thought of the author and the processes in which he views the Eucharist and judges the correct view of it. The rest is incorrect valuation. He starts by repeating that it is primarily a part of the sacrifice, "that it is primarily the sacrifice with the sacrificial repast of the Body and Blood of Christ". Then he charges "popular piety" with regarding it "primarily as the local presence of the Person of our Lord". Then he proceeds to say that "the local presence of Jesus in the Eucharist and in communicants has fascinated certain minds", and he intimates that they exaggerate "the presence and the union". In a long paragraph he goes on to speak of "*signum efficax*" and "sacramentality", and of "the physical body of Jesus being the *signum efficax* of His mystical body". Does all this mean that the Holy Eucharist is something less than our Lord Himself? Or that "popular piety" should think of the "sacramentality" instead of the real Christ? Or that "certain minds" should vision a "mystical body" instead of the actual body, and hold to a "mystical union" instead of the Body and Blood, soul and Divinity of Christ? Are these involved processes of mind to be taught to the faithful to prevent them from being fascinated by the Presence and the Union? A Presence so real and a Union so ineffable that, as the faithful well know, God alone could effect them.

Let us pray that we may be still more fascinated, and that the fascination may prevail in *every mind*. If the former be the kind of mind to view that Divine Presence and to receive Holy Communion, then may we be saved from "the liturgical trend of mind".

But, leaving aside the questionable appropriateness of various statements in the article, it is sufficient to submit that the views as presented tend to chill rather than to advance Eucharistic piety. Elaborated under the name of Liturgy, they add nothing to the common teaching of the Church. Instead, they cast a shadow upon most holy devotions vitally rooted in the Blessed Sacrament and rightly springing from Catholic Faith. They even impart some apparent note of limitation upon the intentions of Christ in the Eucharist.

Least of all at the present day is it appropriate to seem to belittle devotions, uses and practices fostered by the Church itself. I say at the present day: When the flames of eucharistic piety light up the world; when men as well as women, of many worldly engrossments and of every grade of life, kneel devoutly before the Tabernacle, and give loving homage to the Blessed Sacrament; when the spectacle of weekly and even frequent Communion in increasing numbers, and the throngs of children at the altar-rail, thrill the faithful; when the acclaims of Eucharistic congresses resound;—when these manifestations of Faith, worship and love rejoice the soul of the Church and the Heart of Christ, pastors will well refrain from any statements which can dampen or disquiet the spirit which moves hearts so stirringly to the Divine Hostage who beckons to them. The voice of love is the mightiest voice of all. It is the voice of Jesus calling.

Under the inspiring (one had almost said inspired) guidance of Pius X we have witnessed the last vestiges of Jansenistic casuistry and dread, with its cold purism and affected loftiness, erased from the soil of the Church. Yes, we see fear and misgiving wiped away from the faces of Christ's children. We all come like children, unafraid, to Him who said: Forbid them not. And again: Come to Me. Holy, wonder-working Pontiff! With a precision which left no loophole for theorizing theologian or moralist, he set down the definitions and the requirements to govern all. They con-

tain no word of a sacrificial attitude or intent as essential to "a right intention", nor to draw near to the Bread of Life and the Christ of the Tabernacle. The words reëcho: Fear not. It is I. And the crowds draw near.

In regard to the Real Presence, and the worship and love which It inspires and invites, how speak of sentiment and sentimental, or of substitutes and recessions; how talk of inversion? What of the examples, the practices, the raptures of the saints; of the sanctions and promotion of the Church? What of the express canons of the Council of Trent? The devotions which spring from it are not sentimental; they are not retrogressions; they are not lack of correct perspective. They are the vision of love. More than that. They are the outburst and the overflow of that Transcendent Reality forcing Itself upon the consciousness and the hearts of men. In pursuit of his views of non-liturgical devotions the author ventures upon some rather critical remarks as between the Tabernacle and the Altar-table. Let this thought suffice. To put out the light of the Tabernacle would be to put out the Light which marks a Catholic Church to the eyes of men and makes it shine out to all the world as the Home of God on earth. To minimize its import is to darken Catholic Faith. Its lack betrays a paucity of worshippers and less frequent worship. That Abiding Presence, that Sacred Host houselled there, that Blessed Sacrament is itself as Leo XIII called it: "the continuation and amplification of the Incarnation" (*"Mira"*, 1902).

The faithful know it. They know Christ and His Divinity. They see Him and they hear Him renew to them His warranty: "Behold! I am with you all days to the consummation of the world".

SENEX.

TO-DAY'S PRACTICAL APOLOGETICS.

An interesting event is the formation in one of the larger Eastern dioceses of a Catholic Committee, composed of five Catholic laymen from each parish in the county. The laymen are appointed by the pastor of the parish they represent, and the primary purpose of their organization is to see that proper

publicity is given to current statements of Catholic doctrine and Catholic practice. A zealous priest has been appointed by the Ordinary to act as Spiritual Director of the organization, which is going about its work in a business-like way. We shall watch its progress with interest.

* * *

Another sign of the times, is the formation in another diocese of a Priests' Club, made up for the most part of the younger clergy, to discuss what priests can do to reach the non-Catholic mind. Among their aims is the planning of sermons and sermon-courses, after consultation with experienced preachers of recognized ability and priests especially interested in the work of convert-making.

* * *

The Paulist Fathers in New York have inaugurated a Course of "Conversational" Apologetics. The course aims to teach people how to answer the more common questions and objections with regard to the Catholic Church. It is intended for serious-minded students, and particularly for those who have special opportunity to deal with non-Catholics. Each class includes a brief discussion of questions proposed by the members.

* * *

Very opportune is this quotation from Father Maturin, recently cited by a Catholic writer:

> There are Catholics who would willingly die for the Faith, who never in their lives won a single person to it, who have, on the contrary, repelled many from it. What is the matter with such people? I think it is that they are intolerant not merely of wrong, but of the weakness and frailty of human nature. They do not understand its shiftiness and uncertainty, its paradoxes and compromises and inconsistencies. They are intolerant of the faults to which they have themselves no temptation. The strong do not understand the difficulties of the weak; the calm-tempered, high-principled man of cold blood and few passions, scorns the poor, shabby, bespattered life and hopeless inconsistencies of one who is inwardly torn this way and that by the violence of conflicting passions. The sledge-hammer argument, "This is right, that is wrong; this is true, that is false—and there the matter ends. If you know a thing is wrong, why do you do it?" however unanswerable, does not convince or convert. Something else must be taken into consideration. The cry

that utters itself from the lips of one who knew well the human heart: "The good that I would, I do not; the evil that I would not, that I do."

* * *

Always timely—and particularly so at the present moment—is the well known passage from Newman on the knowledge that should be possessed by an educated Catholic.

I should desire, then, to encourage in our students an intellectual apprehension of the relations, as I may call them, between the Church and Society at large; for instance, the difference between the Church and a religious sect; the respective prerogatives of the Church and the civil power; what the Church claims of necessity, what it cannot dispense with, what it can; what it can grant, what it cannot. A Catholic hears the celibacy of the clergy discussed in general society; is that usage a matter of faith, or is it not of faith? He hears the Pope accused of interfering with the prerogatives of her Majesty, because he appoints an hierarchy. What is he to answer? What principle is to guide him in the remarks which he cannot escape from the necessity of making? He fills a station of importance, and he is addressed by some friend who has political reasons for wishing to know what is the difference between Canon and Civil Law, whether the Council of Trent has been received in France, whether a Priest cannot in certain cases absolve prospectively, what is meant by *intention*, what is meant by *opus operatum*; whether, and in what sense, we consider Protestants to be heretics; whether any one can be saved without sacramental confession; whether we deny the reality of natural virtue, or what worth we assign to it?

THE RUBRICS OF BINATION.

Qu. Will the REVIEW kindly give the rules for procedure in binating?

Resp. Questions concerning bination and the care to be taken of the chalice after the first Mass are clearly solved by the *Rituale Romanum* (edition of 1925) in the "Appendix de Sanctissima Eucharistia". The first document quoted in this Appendix, (pp. 564-566) is an "Instructio a S.R.C., edita die 11 Maii 1858 pro Sacerdote facultatem habente bis Missam eadem die celebrandi".

This instruction is given nearly in its entirety by our Baltimore Ordo, page 22, Monitum X: de Binatione. It has been

carefully translated and somewhat explained in Father Wuest's *Matters Liturgical* (edition of 1925), pp. 213, 214, 215; also pp. 342 and 343. See edition of 1929, Bination.

Two hypotheses should be made, viz. the two Masses are said in different churches, or in the same church.

1. When the two Masses are said in different churches. The priest must be most careful when consuming the Precious Blood at the first Mass, to take all the Sacred Species. He then places the chalice upon the corporal, covers it with the pall, and with hands joined recites the prayer "Quid ore sumpsimus," at the middle of the altar. He next purifies his fingers in a little vessel of water ("aquae vasculo"), saying in the meantime "Corpus tuum", and dries his fingers. After that he puts the purificator, paten, pall and veil upon the chalice as it still remains upon the corporal, and he continues the Mass.

After reading the Last Gospel, he returns to the middle of the altar, and, uncovering the chalice, he examines it to see whether any of the Sacred Species have collected at the bottom, as usually happens ("quod plerumque contingit"). If a drop or two remain, he carefully consumes them, taking them from that part of the chalice from which he consumed the Precious Blood in the first place.

Then he pours into the chalice at least as much water as there was wine previously ("tantum saltem aquae fundat, quantum prius vini posuerat"); then, rinsing it, he pours it from the part from which he took the Precious Blood into a little glass prepared to receive it. He finally wipes the chalice with the purificator, covers it as usual, and retires from the altar.

The water which has been used to purify the chalice may be reserved until the next day (i. e. if the priest is to return to say Mass in the place), when it should be poured into the chalice at the second ablution; or it may be taken up with absorbent cotton and burned; or it may be left to evaporate in the sacrarium, or poured into the baptismal outlet ("vel demittatur in piscinam").

2. When a priest has to say the two Masses in the same church, he must again be careful to consume all the Precious Blood at the first Mass, and he should not wipe either his lips or the chalice with the purificator. Omitting the purification

of the chalice, he covers it with the pall, and leaving it upon the outspread corporal, with hands joined he says the prayer "Quod ore". He then purifies his fingers, not in the chalice but in a glass or vessel of water, placed for this purpose upon the altar; he says in the meantime the prayer "Corpus tuum". Finally he uncovers the chalice and rearranges it in the usual manner, placing upon it the purificator, the paten, (with a host for the next Mass), the pall and the veil; but leaving the corporal under the chalice, as yet not purified.

If the two Masses are not said in succession, the chalice after the first Mass may be taken to the sacristy, where upon an outspread corporal or a pall it shall be kept safely ("in aliquo loco decenti et clauso"), until the celebration of the next Mass.

All these directions given by the aforesaid instruction of the S. Congregation of Rites shall be carefully observed. Therefore it is water and not wine which must be used to purify the chalice after the first Mass, when the second Mass is *not* to be said in the same place and with the same chalice.

Likewise, when the same chalice (as yet not purified and probably retaining some drops of the Precious Blood) is kept upon a corporal or a pall in the sacristy or on the altar itself, no special mark of adoration is to be rendered to the real presence, no special lamp or candle should be lit up before the unpurified chalice, no special genuflexion made. The Ritual simply prescribes that this chalice be kept "super corporale vel pallam in aliquo loco decenti et clauso".

PLAINTIFF'S LACK OF STANDING IN THE MATRIMONIAL COURT.

Qu. Before their marriage, John and Susan had made an agreement not to have any children. That agreement, however, did not refer to a mere violation of the sacred rights mutually given and accepted in valid marriage, but precluded all mutual right to the proper use of marriage. After an unhappy life with John, who has left her, Susan sought an annulment of her marriage on account of the invalid consent, vitiated by the above agreement contrary to the substance of marriage.

The suit was admitted by the matrimonial court, but after all the evidence had been presented to the court the *defensor vinculi* rose to dispute the jurisdiction of the court. He invoked canon 1971

§ 1 n. 1, saying that the parties could not bring the case before the court in that both parties had made the agreement upon which the plea for a declaration of nullity was based.

Why did the *defensor vinculi* delay announcing his stand? Does it not appear that the court did not need to refer the case to the Holy See? While some priests maintain that the *defensor* was within the words of the canon, all maintain that the court could have finished the case, given its verdict, sent same to the Appellate Court to be affirmed or reversed and left Rome out of the entire matter. What says THE ECCLESIASTICAL REVIEW?

Resp. According to canon 1971 § 1 n. 1 the parties to a marriage are entitled to enter suit before a matrimonial court of the Church for the purpose of attacking the validity of their marriage, unless they were the cause of the impediment upon which the suit is based. This latter provision is in the nature of penalty for being the cause of the invalidity of their marriage.

It may be asked: What is meant by the phrase "nisi ipsi fuerint impedimenti causa"? It is not necessary that the basis for attacking the validity of the marriage be a diriment impediment in the strict sense of the word and be enumerated in the canons 1067-1081; even if the plea be based upon some defect of consent (canons 1081-1093) or the defect of form (canons 1094-1103), the spouse who was the cause of the invalidating defect is for that reason deprived of the right to enter suit for annulment. The words *impedimenti causa* embrace not only those who produced the impediment, e.g. the adulterers in case of the impediment of crime or those guilty of abduction or coercion, but also those who with the knowledge of such an impediment or defect contract marriage without having the impediment, etc., first removed. This is the interpretation of canon 1971 § 1 n. 1 given by the best authorities. Thus Noval says: ". . . quod quidem verbum [impedimenti] heic significat non praecise aliquod ex impedimentis matrimonii, sed quemlibet actum vel quamvis rem quae impediverint (a) coniugale consortium, sive praebendo iustam causam ut illius dissolutio petatur sive illud propria auctoritate dissolvendo; vel (b) validitatem contractus matrimonialis, v. g. ingerendo errorem substantialem (c. 1083), incutiendo vim aut metum (c. 1087), celando impedimentum dirimens aut de-

fectum conditionis appositae, servando celebrationis formam quam sciebat vitiare matrimonium (c. 1094, sq.)."[1]

This view is confirmed by the following answer of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, published 12 March, 1929:

V. — DE IURE ACCUSANDI MATRIMONIUM

D. Utrum vox *impedimenti* canonis 1971 § 1 n. 1 intelligenda sit tantum de impedimentis proprie dictis (cann. 1067-1080), an etiam de impedimentis improprie dictis matrimonium dirimentibus (cann. 1081-1103).

R. *Negative ad primam partem, affirmative ad secundam.**

From all this it follows that Susan is excluded from presenting her plea to the matrimonial court. Nor can she claim any consideration on the grounds that at the time of making the agreement she was not aware that her agreement rendered her marriage invalid. Her ignorance of this point does not avail her at all; for the agreement itself was made by her and, as she admits, *mala fide*. That was sufficient to make her the cause of the impediment on which she now bases her plea and thereby she deprived herself of the right to act as plaintiff in this case.

Why did the *defensor vinculi* delay in announcing his stand? The answer to this question demands the knowledge of facts that entirely escape the notice of the REVIEW and therefore cannot be answered by it. Probably our inquirer means to ask what right the *defensor* had to delay so long in raising that objection. The proper time for taking an "exception" (as it is called in canon law) of this nature is the beginning of the trial, before the *contestatio litis;* nevertheless it can be taken later and must be recognized by the judge. In this latter case, however, the one taking the delayed exception can be condemned to pay the expenses of this useless trial that he permitted to go on, unless he proves that it was not through malice that he delayed raising the objection (canon 1629). But whether early or late, the *defensor vinculi* was bound to

[1] *Commentarium Codicis Iuris Canonici, Liber IV, De Processibus, Pars I, De Iudiciis,* (Augustae Taurinorum, 1920), n. 850. Cf. De Smet, *De Sponsalibus & Matrimonio,* 3. ed., (Bruges, 1920), n. 703; Vlaming, *Praelectiones Iuris Matrimonii,* 3. ed., (Bussum, 1921), n. 797; Wernz-Vidal, *Ius Canonicum,* tomus V, *Ius Matrimoniale,* (Romae, 1925), n. 698 II a; Vermeersch-Creusen, *Epitome Iuris Canonici,* 2. ed., (Mechliniae, 1925), III, n. 286.

* *Acta Apostolicae Sedis,* XXI (1929), 171.

take exception to Susan's suit and to request the court to dismiss her petition.

Since the plaintiff in the present case is deprived of the right to seek an annulment of her marriage, the case has no standing in court and the court could not pass a valid sentence (canon 1892 n. 2). Therefore the court not only was within its rights in throwing the case out of court, but was even obliged to do so: for its decision would have been invalid. The same is true of the appellate court. If notwithstanding these provisions of the law two conformable sentences of invalidity of the marriage had been given, Susan would still not be allowed to contract another marriage, because both of the trials and decisions would have been invalid. Trials and sentences would simply have been wasted time and energy in the case.

Neither did the court "need to refer the case to the Holy See". That is not the business of the court. Its duty was fulfilled when it denied standing in court to Susan. If she wanted the case examined by the Holy See, it was her affair to present her petition there and ask the favor of a hearing, despite the fact of her having lost her right to enter the suit.

Therefore in this case both the *defensor vinculi* in raising the exception and the judge in throwing the case out of court followed the only course open to them. At most the former may have been at fault in so far as he neglected to enter his exception at an earlier stage of the trial.

At the same time, it cannot be denied that the Rota follows a practice which does not conform to the above solution.[2] For both before and after the Code went into effect the Rota admitted cases of this kind without further authorization, so far as can be learned. Thus before Pentecost of 1918 it admitted the following suits for annulment of marriage: (a) on the plea of a mutual pact or at least a condition placed by the plaintiff contrary to the indissolubility;[3] (b) on the plea of an agreement not to have children;[4] (c) because of defect of consent in a civil marriage;[5] (d) on the plea of a condition *contra*

[2] The respective provisions were the same previous to the Code. Cf. Lega, *De Iudiciis Ecclesiasticis*, (Romae, 1901), IV, 451-455.

[3] *S. R. Rotae Decisiones seu Sententiae*, vol. VII, dec. xvi.

[4] This plea was admitted by the Rota in the third instance, although it had not been raised in the first or second. *Op. cit.*, vol. VII, dec. xli.

[5] In this case the fact of marriage was questioned, then the validity of the consent. *Op. cit.*, vol. VIII, dec. iv.

bonum prolis placed by one and accepted by the other party to the marriage.[6] After Pentecost of 1918 (e) for lack of consent in civil marriage;[7] (f) still another case of defect of consent in a civil marriage;[8] (g) because of an agreement contrary to the indissolubility of marriage.[9]

From these cases it would apear that the Rota disregards the provision of canon 1971 § 1 n. 1 in admitting cases of this nature where either the plaintiff or both parties were the cause of the impediment, or in receiving appeals from sentences in such case as, according to canon 1892 n. 2, are invalid *vitio insanabilis nullitatis,* although canon 1880 n. 3 denies the right of appeal from an invalid sentence: yet the Rota recognizes both these points.[10]

One might object that the Rota may have acted in these cases on the strength of some special authorization. It is true, such special mandates quite frequently empower the Rota to try cases which otherwise could not be admitted. But it is likewise true that in such cases the sentence states so expressly. Thus, the Rota is incompetent to try marriage cases in the first instance; but in a number of cases which it does try in the first instance the sentence makes express mention of the special pontifical commission authorizing it to do so;[11] or the sentence states that before proceeding to hear the appeal a *sanatio* of the acts of the lower instance was obtained.[12]

In those of the above causes which sought the annulment of a marriage (as almost all did), why did the *defensor vinculi* not interpose an exception that, on the strength of canons 1971 § 1 n. 1, 1880 n. 3, and 1892 n. 2, the parties had no standing in court, that previous decisions of lower courts were invalid and that the Rota could neither accept appeals from the latter nor render a valid sentence? We must confess that we are at a loss to reconcile the apparent conflict between the principles of the Code explained above and the practice of the Rota.

[6] *Op. cit.,* vol. VIII, dec. xiii.

[7] *Op. cit.,* vol. X, dec. xvi.

[8] *Op. cit.,* vol. XII, dec. v.

[9] *Acta Apostolicae Sedis,* XIX (1927), 217-227.

[10] Cf. regarding canon 1892 n. 2, *S. R. Rotae Decisiones seu Sententiae,* vol. XI, dec. xvi; regarding canon 1880 n. 3, vol. XII, dec. ix.

[11] *Op. cit.,* vol. VII, dec. iii, iv, x, xxii, xxxi, xxxviii, xlii; vol. VIII, dec. xi, xii, xxvii, xxix; vol. X, dec. xii.

[12] *Op. cit.,* vol. V, dec. v; vol. VII, dec. xix.

Criticisms and Notes

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN. Report of the Proceedings and Addresses of the Twenty-Fifth Annual Meeting, Chicago, Ill. 25, 26, 27, 28 June, 1928. Volume XXV, Number 1.

This Report commemorates the silver jubilee of the National Catholic Educational Association. The papers and addresses contained in its pages are adequate testimonial to the growth in power both of the Association and of the movement it represents. The Report gives a résumé of the best Catholic thought in many fields of educational endeavor. The value of such an instrument in securing a widening of educational viewpoint and a maturity of experience is obvious.

There are so many features in this publication that it is possible to call attention to only a few. The Commission on Standardization made a rather extensive report on the standards adopted by and recognition given to Catholic colleges. A thought-provoking discussion followed as to whether Catholic institutions should set their own standards or vie with others in securing the approval of accrediting agencies. From the nature of the report of this Commission it is safe to venture the prophecy that in a short time the accrediting authority of the National Catholic Educational Association will be recognized as coextensive with that of other agencies. It is brought out by the Commission on Standardization that seventy-four colleges are now approved by the Association and in these colleges there are 74,544 students.

The report of the Committee on Graduate Studies is equally thought-provoking. During the past five years ten Catholic institutions have conferred the Ph. D. degree. There is a wide variance of requirements among the institutions offering graduate courses. To secure a desirable conformity is one of the objectives of this Committee. Its direction is entrusted to the capable hands of the Rev. Alphonse Schwitalla, S.J.

At the 1928 meeting of the Association a new project was launched under the title of " Personnel Committee." The object of this effort is to study the ways and means of student guidance at present exemplified in Catholic colleges and to construct from this study an ideal program. Other interesting features of the Department of Colleges were papers by the Rev. John F. McCormick, S.J., " The Status of the Lay Professor in the Catholic College ", and a discussion by the Rev. Wm. F. Cunningham, C.S.S., contrasting American and European educational systems.

The subject of teaching religion received due attention in three papers in different departments. Unfortunately these expositions were largely theoretical. Character development was stressed in two more papers. An excellent résumé, "The Scientific Approach to the Understanding and Measurement of Character", was given by Brother Matthew, C.S.C.

Eight papers dealing with technical points of educational procedure in teaching various branches indicate the familiarity of Catholic educators with the latest researches facilitating instruction and educational procedure.

One paper is of such general importance that it is to be regretted that only the members of the Seminary department were privileged to hear it. It is a discussion by the Rev. Raymond J. O'Brien, of the Quigley Preparatory Seminary, under the title, "The Spiritual Training of the Day School Student". In it is laid forth a practical program for making spiritual development a primary concern even in a day school. The program of guidance there unfolded suggests the possibility that a similar interest in the spiritual welfare of their day students might be attempted by colleges and universities.

Of special appeal to priests in this volume is the Seminary section. Papers on "A Method of Presentation of Church History", by the Rev. Peter Leo Johnson, D.D.; on "Canon Law in the Seminary", by the Rev. P. J. Lydon, D.D.; on "Pastoral Theology and Seminary Education", by the Rev. John J. Harbrecht, S.T.D.; on "A Seminary Periodical", by the Very Rev. Thos. Plassmann, O.F.M.; on "Helping the Borderline Student", by the Rev. Michael Harding, O.F.M.; on "Business Training in the Seminary", by the Very Rev. Daniel Kaib, O.S.B.; on "The After Training of the Seminarian in the Parish", by the Rev. T. B. O'Brien—all touch upon points of great interest to the clergy. The point raised by Dr. Harbrecht will be generally accepted—"Pastoral Theology" must in the light of its historical development and of its canonical position take its proper place in the great theological movement in America, articulating what efforts and endeavors it is making for the perfection of our seminary educational agencies, in order to insure a more effective transmission of our theological heritage to the levite about to enter on the cure of souls, of which, it has been said, *divinorum divinissimum cooperari Deo in salutem animarum.*

Any priest devoted to the cause of Catholic education must profit appreciably from a study of this Report of the N. C. E. A. It is a pity that so few priests' names are listed among the members of the Association. If Catholic education is to grow in efficiency as well as in numbers, a strong central organization, subject to the proper ecclesiastical authorities, would seem advisable. This may be secured largely through the interest and support of priests.

SAINT PAUL. The Saints Series. By Fernand Prat, S.J. Translated from the French by John L. Stoddard. Benziger Bros.: New York. 1928. Pp. 213.

It is a matter of surprise that in a series of the lives of the saints the life of Saint Paul should be one of the last to be written. His importance in Christian theology, the human interest of his career, the charm of his character, and the inspiration of his achievements should have marked him out as one of the first to be considered. Yet all these titles to attention, coupled with the well-known controversies concerning the dates and details of his movements, made the choice of his biographer a delicate one. He had to be a scholar, a theologian, and a literary artist. No better selection could have been made than the author of the two superb volumes on *The Theology of Saint Paul.* In those works Fr. Prat displayed his erudition; foot-notes, cross-references, quotations from the Fathers, commentators and critics were multiplied; the meaning of words was diligently argued; comparisons with Old Testament and pagan language and thought abounded; dogmas were explained and illustrated. The career of the theologian and the personality of the man were touched on but indirectly here, as his first volume had covered that field.

The average reader could not be at home in such deep and technical scholarship. Yet he felt drawn to that brave, generous, tender leader whose burning Epistles had so often roused his soul. For such a reader this apparently unpretentious biography was prepared eight years ago. With no flaunting of scholarship it describes Saul's conversion, his call to the apostolate, his missionary journeys, captivity and death so clearly, and it weaves in explanations of Jewish customs, pictures of scenery, extracts from the Saint's letters so cleverly that Paul, the man, the thinker, the apostle stands out in sharp outline and full relief. Fr. Prat believes the "thorn in the flesh" to have been malarial fever; he holds that the Epistle to the Galatians was written to the northern Galatians. Space forbade his giving reasons for his opinions on these and other debated points. Yet the reader feels confidence in the author's judgment. True to the traditions of this series Father Prat offers us not a controversial treatise nor a merely pious tract. Nevertheless his love for his hero, manifest though restrained throughout, breaks out strongly in the concluding pages which portray the Saint's complex, heroic soul, his intense struggle for perfection, his joy in putting on Christ. Worthy to rank with Joly's *St. Teresa* and de Broglie's *St. Vincent de Paul*, this volume is the most solid, readable short biography of the great Apostle that we possess.

GESCHICHTE DER PAPSTE SEIT DEM AUSGANGE DES MITTELALTERS. Zeitalter der Katholischen Restauration und des Dreissigjährigen Krieges. Mit Benutzung des Päpstlichen Geheim-Archives und vieler anderer Archive bearbeitet. Von Ludwig Freiherrn von Pastor. XIII Band, Erste Abteilung, Gregor XV (1621-1623), Urban VIII (1623-1644). Pp. xvii-584. Zweite Abteilung, Urban VIII (1623-1644). Pp. xxxvii-584-1057. B. Herder Book Co., Freiburg im Breisgau and St. Louis, Mo. 1928-1929.

Three more volumes of this monumental work, the fourteenth, fifteenth and sixteenth, will bring to a close the History of the Popes which Pastor commenced so many years ago, and which, when published, will contain the Lives of the Popes from 1417 to 1800. It is a great joy to all the admirers of Pastor and to students everywhere, to know that the remaining volumes were ready for the printer before the distinguished author passed to his eternal reward a short time ago. These two parts of Volume XIII, devoted principally to the pontificate of Urban VIII, sustain the exalted level of scholarship that one is accustomed to look for in all that came from Pastor's pen. They reveal the same thoroughness in gathering all the evidence bearing on the subject, the same calm and temperate judgment that has sustained him in his pronouncements on matters that have been and will continue to be highly polemical and the same fearlessness in expressing whatever opinion the weight of testimony demanded.

The two pontificates that form the subject of this volume fell at a time that demanded the utmost skill in so regulating the affairs of the Papacy and the Church as to avoid the accumulating difficulties that confronted Europe as a result of the Wars of Religion and the growing problems rising out of the newly awakened nationalistic and dynastic ambitions. The conflicts accruing from the religious dissensions of the sixteenth century had been checked but not regulated, and with the outbreak of the Thirty Years' War and the formation of the bloc opposed to the Empire (a combination including Catholic as well as Protestant nations), all these various sources of international rivalry tended to coalesce into a single movement, the destruction of the Hapsburgs and the aggrandizement of other states at their expense. Pastor tells a straightforward story of the activities of the Papacy and of the diplomacy of Urban VIII during this crisis; and with his thorough mastery of the sources bearing on the controversy he has cleared up many of the misconceptions that survived in several quarters regarding

the Pope's good faith with the Empire and its rulers. Over against the figure of the Pope during this stormy and unsettled time stands the figure of Richelieu, a Catholic and an ecclesiastic, but a man in whom zeal for Bourbon success overshadowed every other consideration. Richelieu won, but his victory brought no happiness to Europe nor, in the last analysis, permanent power to France. The Papacy was the only power in Europe which, because of its position, necessarily viewed the conflict of nations in a detached manner, and until Pastor's pages have been consulted it will be impossible to form a clear notion of what its real attitude was. No writer has so far dealt with this complicated and difficult subject so thoroughly as Pastor has in this volume.

It happens also that other famous historical cases, such as those of Galileo Galilei and Jansenius call for discussion in this volume and both are handled with Pastor's usual frankness and openmindedness. He adds nothing to what has already been said on the Galilei case, but he makes it clear that the venerable scholar had no warmer admirer among his contemporaries than Pope Urban, who was himself an astronomer of considerable learning. The Jansenius incident is dealt with at more length and with a calm and analytic understanding of the magnitude of the issues involved. It becomes clear from these pages not only what a menace Jansenism actually was, but also what an impression it had made on many minds. As usual in describing the various pontificates, Pastor gives a summary of the condition of the Church in all parts of the Catholic world. Here he deals at considerable length with the state of affairs in Holland, Switzerland, Denmark, England, Ireland and Scotland. In the lands which had become Protestant he has, unfortunately, a rather dolorous story to relate. In all these countries the condition of the Catholics was steadily becoming worse. The failure of the Pope's efforts for peace and better understanding became more marked from year to year. This gloomy picture is somewhat offset, however, by the success which attended the work of missionaries in many lands, especially in the New World and in the Fast East. The author's unusually detailed knowledge on the subject of Rome and its antiquities gives all his chapters on the architectural and artistic development of the city under the Popes a vividness and clarity found in the works of few authors. The long pontificate of Urban and his love for the capital of Christendom is the reason why the name of Barberini is so often found on the monuments of the city. He was himself a lover of letters, a patron of the arts and artists and a generous promoter of whatever tended to the improvement of the city or the churches. He made Rome an art center not only in the sense that he patronized artists, but also because the

Eternal City was so eagerly sought out as a place to pursue studies in art. As an Appendix there are added the texts of a large number of hitherto unpublished documents of the greatest value and importance. Though Pastor never wavered in his loyalty to the Church, his loyalty never reached the stage where his work could merit the reproach of subjectivism. He views the past through the medium of the evidence which the past has supplied, and even under the scrutiny of the most acute and sometimes hostile criticism he has never been accused of forcing or suppressing evidence. He is, of course, not infallible, but he tried to be honest and to keep faith with his readers. It is not without significance that his frankness in telling the story of the Papacy as he found it, never forfeited for him the warm esteem of the Popes with whom he was so closely associated during his lifetime.

UNDERGRADUATES. A Study of Morale in Twenty-Three American Colleges and Universities. By R. H. Edwards, J. M. Artman, Galen M. Fisher. Doubleday, Doran and Company, Inc., New York. 1928. Publication of the Institute of Social and Religious Research.

This project of the Institute of Social and Religious Research has been several years in preparation and gives evidence of painstaking and scholarly research. Written in a crisp and attractive style and edited most efficiently, it is one of the outstanding contributions to college literature of the past few years. Its compelling interest is due to its substitution of the objective for the subjective viewpoint in the many issues discussed. There is, perhaps unfortunately, little effort made to weigh evidence. The policy of the editors has been rather to present both sides of the question and to allow the reader to draw his own conclusions.

The opening chapter deals with "Environment" and emphasizes the complexity of forces which in different types of schools and in different types of community change the tenor of college life. Nowhere has the reviewer read a more satisfactory analysis of student groupings and their implications in regard to student morals. A thought is here made articulate which was also expressed in an article in THE ECCLESIASTICAL REVIEW in August, 1927 ("Spiritual Training and the Collegiate Campus")—that social pressure has tremendous potency in modern college life. The testimony that the reviewer received from the study of exclusive student groupings was not at all favorable to the fraternity idea. There seems to be direct conflict in many such groups with the best educational interests of the student. However, this is a question to which there are two sides.

The need of guidance in extra-curricular as well as curricular activities is a conclusion that presents itself in the discussion of such student activities. Athletics, incidentally, receive very generous attention—which by no means challenges the fidelity of this portrayal of modern college life.

Perhaps the most interesting chapter is that on "Relations of Men and Women". Many of the viewpoints here presented have been exposed in various periodicals. In fact it is hard to see how anything new can be said on this subject, which has been paraded before a curious public by so many less competent critics. The problem of drinking in college is faced with unusual candor, and also its implications as to general moral standards at college. Likewise the problem of "petting" and the auto menace. The conclusion the reviewer received from reading these sections is that the modern college student is losing all sense of sin. That the collegian has authoritative reënforcement in a basic change of thought is evidenced from the following testimony of "an eminent sociologist who combines an intimate acquaintance with student life with insight of a high order". He writes: "With regard to new possibilities in regard to irregular sex relations, I don't know what to say. Birth control is necessary for married people, but I understand the point of view of the Roman Catholics—if one group in the community has it, the others will get it". Another conclusion the reviewer drew from this chapter is that coëducation is not having the happiest results.

The chapter on "Student Government and Honor Systems" coincides with opinions expressed in an article in the August, 1928 issue of this REVIEW, "Some Aspects of Collegiate Honesty". The advisability of so-called honor systems which shift the onus of supervision from professional to student shoulders is seriously challenged.

There are so many thought-provoking impressions from a study of responses of seniors on religious and moral practices that it will be impossible here to give them adequate attention. An encouraging note is the evidence that most of these men thought the college had helped them as regards their moral life. As one might expect, that transition in modern thought on God, so well exposed by Dr. Sheen in *Religion Without God*, is here much in evidence. We are told that "the early training of many of the students was such that they continued to visualize God as a person" (sic), but "this form of belief tended to break down under the influence of courses in science and philosophy".

"Religious Provisions and Agenies" is a challenge to Catholic educators. It reveals what a tremendous amount of thought and

energy is now expended to conserve the forms of belief characteristic of Protestantism. The following conclusion might have been written by a Catholic educator of Catholic institutions: "As a subject in the curriculum, religious courses should be taught as objectively and scientifically as any other course. The curriculum should deal as fairly by the courses on religion as by other major subjects. Whether a course has religious value or not depends primarily on the personality of the teacher. Any subject may be the medium of religious motives and ideas, but if religious worship is held under official auspices, it should be of a quality to command the respect and meet the deeper needs of students and teachers. . . . The principle of voluntary activity, which is so vital to education as a whole, is especially vital to religious life, and administrators will therefore give hearty encouragement to spontaneous religious expression and organization by students and faculty."

It may be appropriate to note that a report which covers administrative attitudes toward, and current practices of student guidance in Catholic colleges will be made within the coming year. It will be interesting to compare this with the opinions on similar topics reproduced in *Undergraduates*.

LIBER MEMORIALIS ORDINIS FRATRUM MINORUM S. FRANCISCI CAPUCCINORUM (1528-1928) editus jussu Ministri Generalis Melchioris a Benisa. Romae, Curia Gen. Cap., Via Boncompagni 71, 1928. Fol. pp. xx, 431.

The *Liber Memorialis* has been published as a souvenir of the fourth centenary of the foundation of the Order of Friars Minor Capuchin. The first part (pp. i-xvii) contains the official letters issued on this occasion. The second part (pp. 1-431) contains ten historical studies written in six different languages by leading scholars of the Order. "L'Apostolat des Frères Mineurs Capucins" by Fredegand Callaey (pp. 1-51) is now the best study available of this phase of the Order. Less important subjects are treated by Emidio d'Ascoli ("I Primi Conventi dei Capuccini," pp. 53-74) and by Cuthbert of Brighton ("Fra Matteo da Bascio," pp. 75-78). Hilarin Felder deals with the history of the studies during the first century of the existence of the Order (pp. 79-130). The simple and austere life of the early Capuchins as described by Bernardino da Colpetrazzo in 1593 is published in the present book for the first time (pp. 131-173). The influence of the Capuchins on art is treated by Augustin de Albocacer (pp. 175-229). Ernest-Marie de Beaulieu furnishes brief accounts of the Saints and

Blessed of the Order (pp. 231-284), and the historian of the Capuchin Missions, Clemente da Terzorio, presents a survey of the Capuchin Missions past and present (pp. 285-327). A statistical account of the membership of the Order during the last four hundred years is compressed into four pages (329-332). The longest and most important contribution comes from the pen of Edward of Alençon: "Primigeniae Legislationis Ord. Fr. Min. Capuccinorum Textus Originales" (pp. 333-431). Here the Constitutions of the Order, first issued in 1536 and revised in 1552, are reprinted from what bibliographers would term "unique" copies recovered quite recently. It may be interesting to note that the Constitutions governing the Order at the present time are in all essential parts identical, at times even in the wording, with the Constitutions of 1536. The revision of the Constitutions of 1552 was made by a member of the family of Pope Benedict XV, Friar Angelo della Chiesa, O.M.Cap. (d. 1556). The book is printed on excellent paper and is lavishly illustrated. Both in content and make-up it is a noteworthy publication.

THE DAWN OF CATHOLICISM IN AUSTRALIA. By the Rev. Eris M. O'Brien. Two Volumes. 1928. Pp. xvi + 231, viii + 235. Australia: Angus and Roberston, Ltd., 89 Castlereagh Street, Sydney. London Agents: The Australian Book Company, 16 Farringdon Avenue, London, E. C. 4.

When on Sunday, 2 September, 1928, His Eminence Cardinal Cerretti, Legate of the Holy See, had opened the doors of St. Mary's Cathedral at Sydney, he at once declared that the first chapter of the history of the Church in Australia was thereby closed. "Only a little over a century ago," His Eminence continued, "a solitary proscribed priest sat by its cradle. Who can doubt the presence in our midst of Jeremiah Francis O'Flynn, or of William Davis, or of Michael Dwyer and his wife, or of the other heroes of 'Ninety-Eight'?" A worthy utterance on a great occasion.

A hundred years ago the first Irish Catholics entered the Sydney harbor, branded with the arrow of shame, their hands and feet in chains. In September 1928, the Pope's legate entered to preside over the greatest religious ceremony that has ever taken place under the Southern Cross, the XXIXth. Eucharistic Congress. Anyone who wishes to read of the place occupied in Australian Catholic history by these venerable names will find in Father O'Brien's work all the evidence, documentary and critical, that bears on them and their historic work. He will find much besides.

He will see how an Irish priest, the product of the hedge schools in Kerry, a native speaker of Irish, with some fair command of English, was duly commissioned over a century ago to proceed to work for the souls of Irish Catholics in Australia. He was Prefect-Apostolic, fully appointed and empowered by the See of Peter. He asked for very moderate facilities from the English Colonial Minister in London. They were refused. He went to Australia in execution of his mission. Before long, by the combined action of that English Minister and the local Governor, that Prefect-Apostolic was, for his contumacy in entering Australia, arrested, imprisoned, and forcibily deported from Australia. It is clear now that every step in this tyrannical procedure was utterly illegal and unwarranted by English or by Colonial law. Minister and Governor alike were lawbreakers. An English Vicar-Apostolic, resident in London, presumed to sit in judgment on the Vicar-Apostolic of Australia. He disliked the appointment given by the See of Peter to Father O'Flynn. He concurred with the English Cabinet Minister in not finding Father O'Flynn's command of English prose style and literary expression quite up to the genteel metropolitan standard current in London. On such pitiful grounds, the English prelate in London practically and complacently concurred in the illegal acts of Lord Bathurst. He did nothing to vindicate the authority and action of the Holy See, and to prevent, or reverse, the results of the lawless violence used against its representative in Australia.

All this will be found in this elaborate work of Father Eris M. O'Brien. It will be of permanent value for the numerous significant documents which it contains. Father O'Brien's commentary is equally elaborate.

DECALOGUE OU LA LOI DE L'HOMME-DIEU, Conférences Prechées à la Metropole de Besancon, Années 1866-1867-1868. Par Monseigneur Besson, Eveque de Nimes, Uzes et Alais. Vol. I, pp. 422; Vol. II, pp. 486. Pierre Téqui Libraire-Editeur, Paris.

The fact that these conferences are published sixty-three years after delivery is a significant indication that they have a permanent value. The further fact that the present is the sixth edition of the work is a tribute to its worth in view of the large output of literature in France in the same field. Both facts bear out the high endorsement given to the Conferences by Pius IX, who encouraged their publication in 1868.

The second volume contains an analysis of all of the Conferences, so formulated as to serve readily as the basis of sermons on the Commandments. While we will naturally not find the treatment

of subjects adjusted in detail to modern conditions, the author's lucid explanation of the Commandments enables one to bring his interpretations to bear upon our own times, with little difficulty.

DIE VAETERLESUNGEN DES BREVIERS. Translated, extended and briefly explained by the Rev. Athanasius Wintersig, O.S.B., Abbey Maria-Laach. B. Herder Book Company. 1928. Vol. II.

This volume contains the lessons of the Fathers in the Breviary from Ash-Wednesday to Saturday before Pentecost. The Easter cycle, liturgically the most significant of the whole ecclesiastical year, can scarcely be observed better than by following the guidance of the Fathers of the Church.

The text is given in Latin and German as the lessons occur in the Roman and Monastic Breviary. But as the Latin text is frequently abbreviated, the translation extends and rounds out the respective sermons and homilies, and thus gives the substance of them. Whereever an obscure passage calls for it, a brief explanation is given, or it is paraphrased.

This thirteenth volume of the " Ecclesia Orans " will be serviceable in the devout recitation of the Divine Office, also a source for meditation and sermon matter. The index greatly enhances the value of the book. Binding, printing and handy size of this volume are excellent.

THE SISTERS OF MERCY IN THE UNITED STATES, 1843-1928. By Sister Mary Eulalia Herron, Ph.D. The Macmillan Co., New York. Pp. 434.

This work is based on original sources to which naturally its author had access. The community has sixty-four mother houses, eight thousand seven hundred and forty-nine members; five hundred and forty-one parish schools, with one hundred and sixty-six thousand two hundred and seven pupils; sixty-nine academies with thirteen thousand two hundred and sixty-nine students; seven colleges with nine hundred and thirty-six students; ninety-two hospitals with two hundred and thirty thousand five hundred and fifty-one inmates during the year; seventy-six institutions of different kinds, orphan asylums, homes for the aged, industrial schools, infant homes, homes for working girls, with a total of nine thousand and twelve inmates. These colossal activities are conducted in fifty-four dioceses in the United States. An index of thirty-two pages enables the

reader to locate an institution, a person or a place without difficulty. In reading the story one comes into contact with a typical cross section of American life. The urge of spiritual consecration and service to souls brought the first community of Sisters from Carlow, Ireland, to Pittsburgh in 1843. They met every kind of difficulty and obstacle as their work advanced. They were unafraid when confronted by threats of violence of Know-Nothingism in Arkansas. Incredible difficulties were overcome. No kind of privation diminished courage or diverted zeal. But we are so familiar with such heroism in the work of Sisterhoods in American life that we take it for granted. The author's Foreword describes the spirit in which her painstaking work was done. "The history of the Sisters of Mercy in the United States is a record of practical service to their fellow men: in the hospital, in the orphanage, in the home for the aged and infirm, in the school and in the college. It is a simple story of God's love in the hearts of those women whose only gift to the world is their service to humanity."

Literary Chat

Those who measure the progress of the Church in the United States by statistics will find in the *Official Catholic Directory for 1929,* just issued by P. J. Kenedy & Sons, of New York, reason for congratulation. During 1928 there was an increase in number of bishops (5), of secular priests (352), of regulars (580), of seminarians (254), of colleges for boys (12), of academies for girls (5), of parish schools (53), of attendance in parish schools (206,845), of orphanages (6), of homes for aged (3), of hospitals in charge of religious (9). In 1928 there were 36,376 converts reported, and the Catholics of the Union are said to number 20,172,758.

Knowing as we do the serious efforts put forth by the publishers of the *Official Catholic Directory* to get an accurate census of our American Catholics, it is in no wise a reflection on them to say that this last figure is more or less conjecture. Without seeking the reason why, with vital Catholic interests involved, the actual figures are not ascertained, we are constrained to note that six of the fifteen archdioceses report in 1929 the very same number as in 1928. This is one reason for believing that the Catholics of the United States are more in number than the diocesan totals furnished to the *Official Catholic Directory.*

As was pointed out at the time of issue of the *Official Catholic Year Book,* these two annuals are affiliated and in many respects complementary.

No one has yet foreseen the social consequences of the use of the radio. Without a doubt it will cause far-reaching revolution in many directions. Naturally religion will not remain unaffected. We may look forward to the development of style and form of exposition suited to the circumstances in which radio talks are given. Ultimately such talks will appear in permanent form in our literature. These thoughts are suggested by a volume of one hundred and eighty pages containing radio talks that were given by the author over a Chicago station. (*Electrons of Inspiration,* by the Rev. Nicholas J. Kramer, Mission Press, Techny, Illinois, pp. 181.) The topics selected

relate to practical aspects of the Christian life.

The Macmillan Company has published in attractive form a volume of instructions on the Sacraments for use in the class room, by Josephine VanDyke Brownson. (*Living Forever*, pp. 290. Illustrations by Anna Pell Woolett, R.S.C.J.) The volume is not intended as a substitute for the Catechism but rather as a supplementary appeal to imagination and heart in the course of instruction. And this purpose is carried out admirably.

The chapter on Mixed Marriages contains the statement — "Marriage with non-Catholics is forbidden." A mature reader will scarcely misunderstand this. Children may have difficulty in reconciling it with a later statement in the chapter to the effect that mixed marriages are permitted when a dispensation is granted. The writer recalls one child of a mixed marriage who asked of her Catholic mother, "How could you have married father, since the Church forbids mixed marriages?" The question that is here raised is merely one of pedagogy as regards the anticipation of misunderstanding on the part of the young.

The Rev. Dr. F. Schulze has brought out for American conditions a free adaptation of a little book of *Church Etiquette* written by the Right Rev. Monsignor J. H. Schütz. (B. Herder Book Co., St. Louis; pp. 104.) The work covers all the details of behavior in Church during Mass and other services. Naturally the instructions are based upon the Rubrics. Familiar and perhaps unconscious faults are brought to the attention of the reader by the way of suggestion rather than criticism. The book makes pleasant and useful reading. Its directions point toward an attitude of reverence and thoughtfulness in the Church which should be the normal outcomes of faith.

Father Herbert Thurston, S.J., has published his articles on the spiritualistic movement which appeared originally in *The Month* and *The Irish Quarterly Studies*. (*Modern Spiritualism*, B. Herder Book Company, St. Louis; pp. 186.) The discussion is confined largely to sources in sympathy with the movement and to a sketch of its rise and decline in the United States. The facts presented in the exposition are of little comfort to the movement. They serve, however, to indicate the dangers that are involved in it. An objective and restrained tone prevails throughout the exposition.

The Christian virtues of gentleness, reverence, humility, forgiveness, penance, gratitude and others related to them fare badly under the pressure, restlessness and individualism of modern life. The necessity of insisting upon them in Christian teaching and of showing their organic relation to Christian character becomes greater in proportion as the spirit of modern life endangers them. The realization of this has led to the publication of an attractive little book by the Rev. Robert Eaton of the Birmingham Oratory. (*In Newness of Life;* Short Chapters on the Spiritual Life. Preface by the Right Rev. Bishop Barrett of Birmingham, pp. 117, Sands and Co., London; B. Herder Book Co., St. Louis.) An extensive and appropriate use of the texts of the Bible gives Father Eaton's little work particular value in that it brings Holy Scripture into direct relation with every-day life.

The Rev. D. Donnelly, S.J., has translated from the German a short life of St. Aloysius Gonzaga by the Rev. A. Koch, S.J. (*A Nobleman of Italy*, Sands and Co., London; B. Herder Book Co., St. Louis; pp. 166.)

From among the works which set forth the extraordinary career of St. Teresa, Katherine F. Mullany has selected those of Mrs. Cunningham-Graham and Father Coleridge, S.J., as sources from which to prepare a sketch of 115 pages. (*Teresa of Avila, the Woman*, Frederick Pustet, New York and Cincinnati.) The former of the two, who as a Protestant made her critical study of the life and work of St. Teresa, was received into the Church before her death. Miss Mullany's sketch is full of interest and short enough to hold the attention of the reader.

The Paulist Press has published a pamphlet of fourteen pages by Monsignor Filippo Bernardini, Dean of the School of Canon Law at the Catholic University, on the agreement recently made between the Papacy and Italy. (*Is the Pope a King?*) It is an authoritative interpretation of the pact between the Vatican and Italy. In view of the confusion and misinformation that have prevailed, the exposition is most welcome. It is of particular importance to all Catholics who should seek to inform themselves on this outstanding fact in contemporary history.

The Rev. John P. Clark has published a short interpretation of the spirit and sanctity of Sister Benigna Consolata Ferrero, familiarly known as the Little Secretary of Jesus. (*A Crown of Jewels;* John P. Daleiden Co., Chicago; pp. 106.) Further information about Sister Benigna may be found in *The Pearl of Como,* by M. S. Pine, 3rd edition, 1928; and in *Sister Benigna Consolata Ferrero,* by M. S. Pine, 11th edition, 1927. Both are published by the Daleiden Co. The Cause of Beatification of Sister Benigna was initiated in 1924, eight years after her death.

Entretiens sur le vie religieuse contains a series of conferences on the religious life delivered by the author to the Sisters of St. Joseph at their mother house in Lyons. (Msgr. Bourchany Auxiliare de S. E. Le Cardinal Mairan, Archévêque de Lyon, Deuxième édition, Pierre Téqui, Librairie-Editeur, Paris; pp. 215, 1928.) The nature of the religious life, its demands and compensations and the vows are the main topics discussed.

Twenty-four thorough meditations on the fundamentals of the Christian life will be found in *Sur Les Pas de Jésus* (Reflexions et Lectures, E. Roupain, S. J., Desclée & Cie.) Each meditation is followed by a series of readings that bear on the author's text. This is a happy arrangement. Its eight hundred pages indicate the completeness with which its purpose is carried out. But the size of the book (6 inches by 3¾) gives it an appearance of awkwardness. The copy at hand is bound in paper. The accompanying advertisement indicates that it may be obtained in good binding. An Index of topics, a list of authors cited and an analytical Table of Contents facilitate greatly either the occasional or systematic use of the work for daily meditation.

The text of addresses delivered by the distinguished Bishop of Chalons on various occasions will be found in *La Doctrine de nos Fêtes,* (Volume I, Les Grands Maîtres, pp. 264; Volume II, Les Grands Examples, pp. 253, Mgr. Tissier, Évêque de Chalons. Pierre Téqui, Libraire-Editeur, Paris VI.) St. Paul, St. Thomas, St. Francis of Assisi, St. Francis de Sales, St. Vincent de Paul, Bellarmine, St. Peter, St. Anthony, Joan of Arc and St. Eudes are among the outstanding figures whose character, sanctity and accomplishments are interpreted. An admirable Jubilee Sermon on the history and aims of the Institut Catholique of Paris concludes the first volume.

The Rev. F. X. Lasance publishes in an attractive volume of seven hundred and ninety-six pages a series of reflections and prayers suited to a very wide range of spiritual interests. It is of convenient size, being six inches by four. (*With Saints and Sages,* Benziger Brothers, New York.) The first part contains reflexions on spiritual truths taken from the lives and writings of the saints. The second part includes prayers suited to all circumstances, including the Mass and Holy Communion. A twelve page alphabetical Index facilitates greatly the use of the work.

Those who are familiar with the meditations contained in *La Priére de Toutes les Heures* of Pierre Charles will be interested in knowing that the second of the three little volumes of the original work has been translated into English by Maud Monahan. (*Prayer for All Times,* P. J. Kenedy and Sons, New York, pp. 171.) Few of our spiritual writers excel Father Charles in bringing spiritual reality immediately to his readers. He invests the most simple experiences with

a spiritual dignity that is very appealing and he inspires a wholesome spiritual optimism that in no way overlooks daily faults or diminishes the authority of spiritual truth in its work of transformation.

A key to the spirit of *Prayer For All Times* will be found in the following words taken from page fourteen. "He indeed would have a soul more empty than a hollow nut who would never meditate except at fixed hours and who would not strive to mingle holy thought with common work, as thought is mingled with words."

The Bureau of the Census of the Federal Department of Commerce has just published in a pamphlet of twenty-nine pages the larger results of the *Census of the Catholic Church in the United States*. An Act of Congress approved 6 March, 1902, requires a census of religious bodies in continental United States as one of the features of the general Federal Census. Data are obtained directly from the Churches themselves. The Report indicates as of 1926, 18,940 active Roman Catholic Churches with a membership of 18,605,003. This figure is no more scientific than the total given in the *Official Catholic Directory*, of which mention is made above. In 1906 the Census Report indicated 12,472 Churches with a membership of 14,210,755. This advance report contains a thirteen-page description of the history, doctrine and organization of the Church.

Father Bertram Wolferstan, S. J., has abridged and adapted from the *Retraite Annuelle de huit jours* by the Rev. P. Longhaye, S.J., *An Eight Days' Retreat*. In form and content the book follows very closely the Ignatian Exercises. Retreat masters will find the book useful in that it offers outlines for further development. (P. J. Kenedy and Sons, New York.)

Books Received

SCRIPTURAL.

TRACTATUS DE INSPIRATIONE SACRAE SCRIPTURAE et Compendium Hermeneuticae Biblicae Catholicae. Auctore P. Hildebrando Hoepfl, O.S.B., Lectore Exegeseos in Collegio S. Anselmi de Urbe. Editio altera. Romae in Aedibus Biblioteca d'Arte Editrice. 1929. Pp. 312.

THEOLOGICAL AND DEVOTIONAL.

TO THEE I COME, or The Efficacy of Praying to Our Blessed Mother. By Canon de Saint Laurent. Translated from the French by E. Leahy. P. J. Kenedy & Sons, New York. 1929. Pp. 155. Price, $1.60 *postpaid*.

THE LIFE AND ILLUSTRIOUS MARTYRDOM OF SIR THOMAS MORE, Formerly Lord Chancellor of England (Part III of *Tres Thomae*, printed at Douai, 1588). By Thomas Stapleton, S.T.D. Translated, for the first time, into English by Philip E. Hallett, Rector of St. John's Seminary, Wonersh, and Vice-Postulator for the Cause of Canonization of Blessed John Fisher and Blessed Thomas More. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xvi—235. Price, $2.35 *net*.

WATCHFUL ELDERS. A Word to Parents and Educators About Educating Children to Purity. By the Rev. Kilian J. Hennrich, O.M.Cap., M.A. Bruce Publishing Co., Milwaukee, New York, Chicago. 1929. Pp. 60. Price, $0.40.

THE SACRAMENTARY (*Liber Sacramentorum*). Historical and Liturgical Notes on the Roman Missal. By Ildefonso Schuster, Abbot of the Monastery of St. Paul's Without the Walls. Translated from the Italian by Arthur Levelis-Marke, M.A. Vol. IV (Parts 7 and 8). Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. xiv—456. Price, $5.25 *net*.

IN MEMORY OF ME, or The Holy Mass Worthily Offered. By John L. Forster, S.J., St. Patrick's College, Melbourne, Vict., Australia. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xiii—299. Price, $2.00 *net.*

PRACTICE OF PERFECTION AND CHRISTIAN VIRTUES. By Alphonsus Rodriguez, of the Society of Jesus. Newly translated from the original Spanish by Joseph Rickaby, of the same Society. In three volumes. Vol. I. Authorized American edition. Loyola University Press, Chicago. 1929. Pp. xxi—625. Price, $3.20 a vol.; $9.00 a set.

THE PASTORAL COMPANION. By Fr. Louis Anler, O.F.M., Lector Generalis. Translated and adapted from the German by Fr. Honoratus Bonzelet, O.F.M. Franciscan Herald Press, Chicago. 1929. Pp. xi—189. Price, $1.75.

SAINT ISIDORE DE SÉVILLE, le Dernier Père de l'Église. Son Rôle dans l'Histoire du Droit Canonique. Par Dom Paul Séjourné, Élève Diplômé de l'École Pratique des Hautes Études Historiques. (*Études de Théologie Historique.* Publiées sous la direction des Professeurs de Théologie a l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1929. Pp. 535.

HELPS TO PURITY. A Frank, Yet Reverent Instruction on the Intimate Matters of Personal Life for Adolescent Girls. By the Rev. Fulgence Meyer, O.F.M., Missionary, author of *Uni Una, Plain Talks on Marriage, Youth's Pathfinder, Back to God,* etc. St. Francis Book Shop, Cincinnati. 1929. Pp. vii—91. Price, $0.75.

SAFEGUARDS OF CHASTITY. A Frank, Yet Reverent Instruction on the Intimate Matters of Personal Life for Young Men. By the Rev. Fulgence Meyer, O.F.M., Missionary, author of *Uni Una, Plain Talks on Marriage, Youth's Pathfinder, Back to God,* etc. St. Francis Book Shop, Cincinnati. 1929. Pp. vii—85. Price, $0.75.

LITTÉRATEUR LATINE CHRÉTIENNE. Par G. Bardy. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1929. Pp. 231. Prix, 10 *fr.*

MONTH DEDICATED TO ST. FRANCIS. Thirty-one Meditations from the Italian of Father Candido Mariotti. Reprinted for the Sisters of St. Francis of the Congregation of our Lady of Lourdes, Rochester, Minn., on the occasion of the Seventh Centenary of St. Francis of Assisi, 1926. Second edition. Burns, Oates & Washbourne, London; Franciscan Herald Press, Chicago. 1927. Pp. xii—205. Price, $1.50.

DE CHRISTI ECCLESIA Breve Schema in Auditorum Usum. P. Iosephus de Guibert, S.I. Editio altera. (*Pontificia Universitas Gregoriana.*) Romae (119): apud Aedes Universitatis Gregorianae. 1928. Pp. 349. Pretium, *Lib. it.* 18.

TRACTATUS DE IUBILAEO Quod Vertente Anno 1929 SS. D. N. Pius Pp. XI. Felix M. Cappello, S.I., in Pontificia Universitate Gregoriana Professor Iuris Canonici. Extra Ordinem Indixit. Pont. Univ. Gregoriana, Roma (119). 1929. Pp. 43.

DE PROCESSIBUS. Sac. Franciscus Roberti, Juris Canonici Professor in Facultate Juridica ad S. Apollinaris in Urbe. Romae apud Aedes Facultatio Juridicae ad S. Apollinaris. 1926. Vol. I, pp. 469, pretium *Lib. it.* 40. Vol. II, Pars I, pp. 305, pretium *Lib. it.* 20.

ALIAS OVES HABEO. Chapters on Home-Mission Work. By the Rev. Ambrose Reger, O.S.B. Frederick Pustet Co., Inc., New York and Cincinnati. 1929. Pp. vii—208. Price, $2.50 *net.*

LIFE OF ST. ALPHONSUS MARIA DE'LIGUORI. By a Sister of Notre Dame. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. viii—167. Price, $1.65 *net.*

DEUTSCHE MYSTIKERTEXTE DES MITTELALTERS, I. Zusammengestellt und bearbeitet von Dr. phil. Joseph Quint, Privatdozent an der Universität Bonn. Peter Hanstein, Bonn. 1929. Seiten 63. Ladenpreis, 2 *Mk.* 80.

LE CODE DE DROIT CANONIQUE. Commentaire succinct et pratique. Par Adrien Cance, Docteur en Théologie, Professeur au Grand Séminaire de Rodez. Tome troisième et dernier: Des lieux et des temps sacrés (cc. 1154-1254).—Du culte divin (cc. 1255-1321).—Du magistère ecclésiastique (cc. 1322-1408).—Des bénéfices (cc. 1409-1494).—Des biens temporels de l'Église (cc. 1495-1551).—Des procès (cc. 1552-2194).—Des délits et des peines (2195-2414).—Principes de législation civile ecclésiastique. Deuxième édition. J. Gabalda & Fils, Paris. 1929. Pp. iii—530. Prix, 27 *fr.* 50 *franco.*

ZU FÜSSEN DES MEISTERS. Kurze Betrachtungen für vielbeschäftigte Priester. Von Anton Huonder, S.J. Dritter Band: Der Verklärungsmorgen. Mit einem Titelbild. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xiv—398. Price, $1.60 *net.*

ST. WILFRID, 633–709. By Two Sisters of Notre Dame of Namur. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 240. Price, $1.50 *net.*

PHILOSOPHICAL.

CHRIST AND RENAN. A Commentary on Ernest Renan's *The Life of Jesus.* By M. J. Lagrange, O.P. Translated by Maisie Ward. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. iv—127. Price, $1.50 *net.*

THE HISTORY OF PHILOSOPHY. A Text Book for Undergraduates. By Paul J. Glenn, Ph.D., S.T.D., Professor of Philosophy and the History of Philosophy in the College of St. Charles Borromeo, Columbus, Ohio. B. Herder Book Co., St. Louis and London. 1929. Pp. xiii—383. Price, $3.00 *net.*

MY FAVOURITE PASSAGE FROM DANTE. Chosen and explained by the most distinguished Dante lovers of the world today. A Compilation with an Introduction by John T. Slattery, Ph.D., author of *Dante, the Central Man of All the World, Dante's Attitude towards the Church and the Clergy of His Time.* Devin-Adair Co., New York. 1928. Pp. 313. Price, $3.90 *postpaid.*

PRAELECTIONES E THEOLOGIA NATURALI Scripsit Iohannes R. Loinaz, S.I., olim Romae in Universitate Gregoriana nunc Oniae in Facultate Philosophica Professor. (*Cursus Philosophicus Oniensis.*) Marius E. Marietti, Taurini, Italia. 1929. Pp. viii—475. Pretium, *Lib. it.* 25.

BEYOND AGNOSTICISM. A Book for Tired Mechanists. By Bernard Iddings Bell, Warden of St. Stephen's College, Columbia University. Harper & Bros., New York and London. 1929. Pp. viii—170. Price, $2.00.

LABELS AND LIBELS. By William Ralph Inge, C.V.O., D.D., F.B.A., Dean of St. Paul's. Harper & Bros., New York and London. 1929. Pp. viii — 262. Price, $2.00.

THE LAY APOSTOLATE. A Social Ethical Study of Parish Charity Organization for Large City Parishes. By the Rev. John J. Harbrecht, S.T.D., Professor of Social Ethics, Mt. St. Mary Seminary, Cincinnati. B. Herder Book Co., St. Louis and London. 1929. Pp. xxiv—488. Price, $3.50 *net.*

LITURGICAL.

THE ST. CECILIA HYMNAL. A collection of Hymns, Motets, Antiphons, Psalms, etc., both ancient and modern, for the seasons of the Ecclesiastical Year, the principal feasts and devotions, with an Appendix containing the Asperges and Vidi Aquam, two settings of the Ordinary of the Mass, the Mass for the Dead and Responses at High Mass. Compiled, harmonized, arranged and edited for Congregational and Choir Use. By J. Alfred Schehl, Associate of the American Guild of Organists, Professor in the Archdiocesan Training School for Organists, Choirmaster and Organist of St. Lawrence Church and the Chapel of the Holy Spirit, The Fenwick. Frederick Pustet Co., New York and Cincinnati. 1929. Pp. viii—231. Price, $4.00.

THE SEAL OF THE SPIRIT. The Rite of Confirmation Newly Translated. By Richard Edward Power, Priest of the Diocese of Springfield, Mass. Second, enlarged edition. (*Popular Liturgical Library,* Series II, No. 4.) Liturgical Press, Collegeville, Minn. 1929. Pp. 18. Price, $0.05.

GOD'S HEALING. A New Translation of the Rites of Sacramental Absolution, Communion of the Sick, and Extreme Unction, and of the Form for Bestowing the Apostolic Blessing *in atriculo mortis.* With an Introduction. By Richard Edward Power, Priest of the Diocese of Springfield, Mass. (*Popular Liturgical Library,* Series II, No. 7.) Liturgical Press, Collegeville, Minn. 1929. Pp. 39. Price, $0.10.

HISTORICAL.

CATHOLIC EMANCIPATION, 1829 to 1929. Essays by Various Writers. With an Introduction by His Eminence Cardinal Bourne. Longmans, Green & Co., London, New York, Toronto. 1929. Pp. ix—281. Price, $4.00.

LA PAPAUTÉ. Par F. Mourret, directeur au Séminaire Saint-Sulpice. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1929. Pp. 208. Prix, 10 *fr.*

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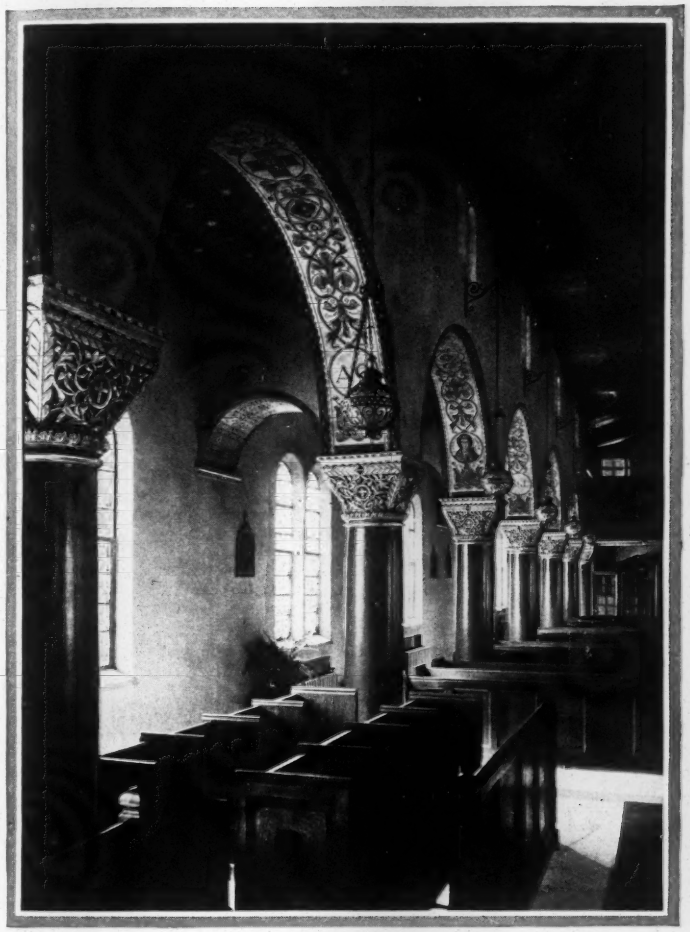

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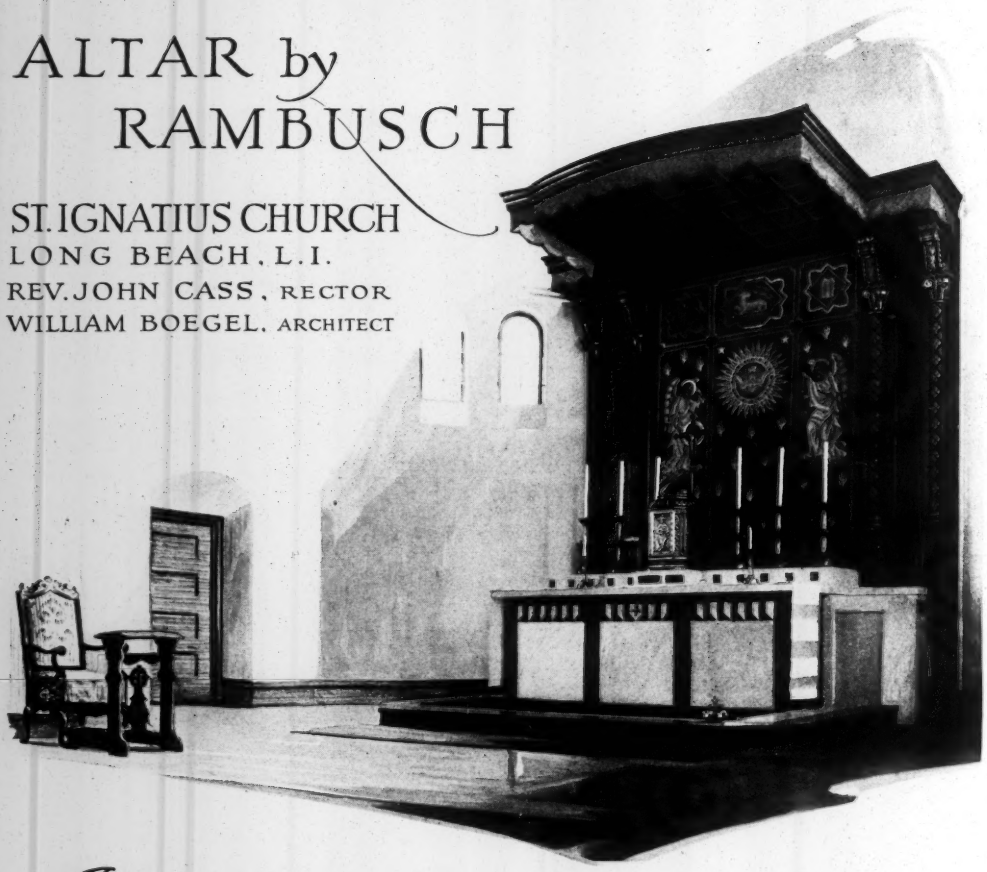

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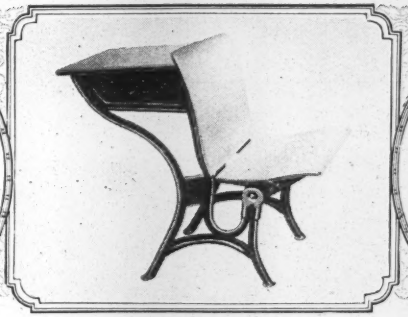

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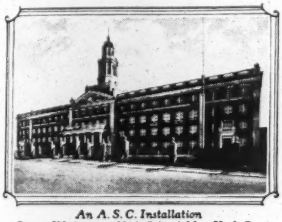

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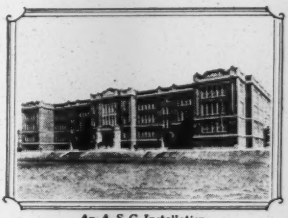

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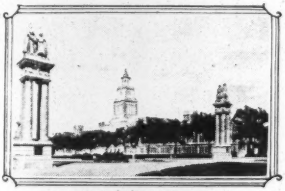

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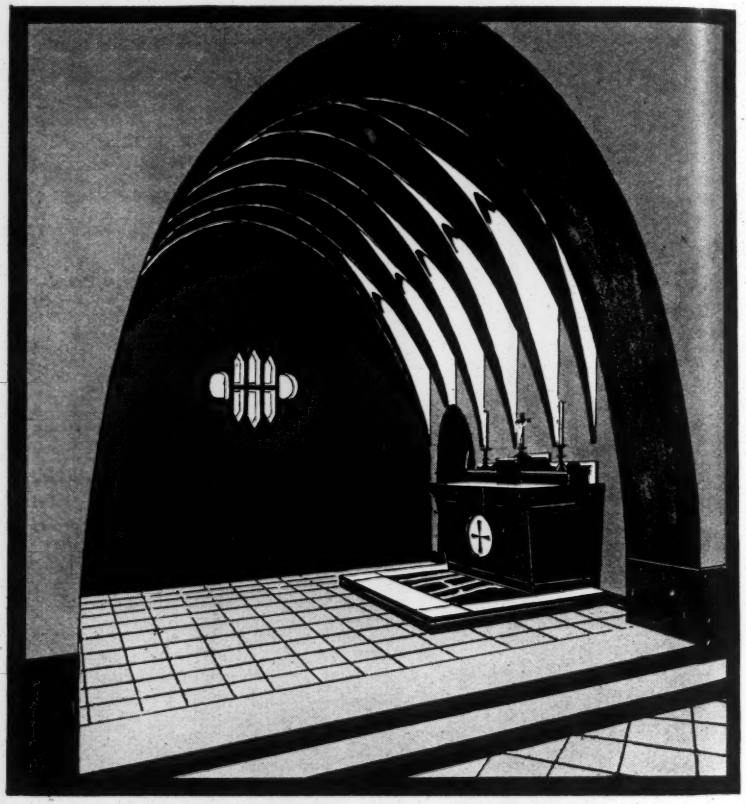

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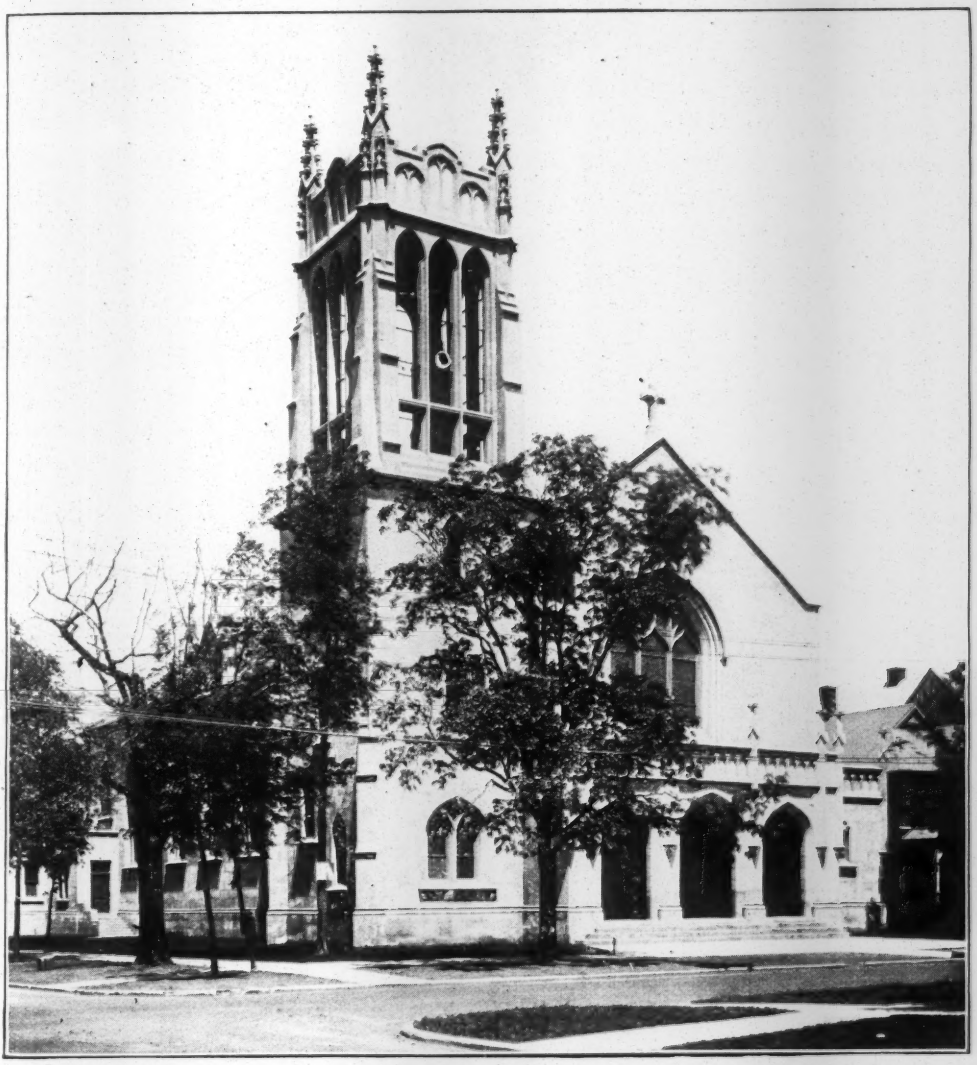

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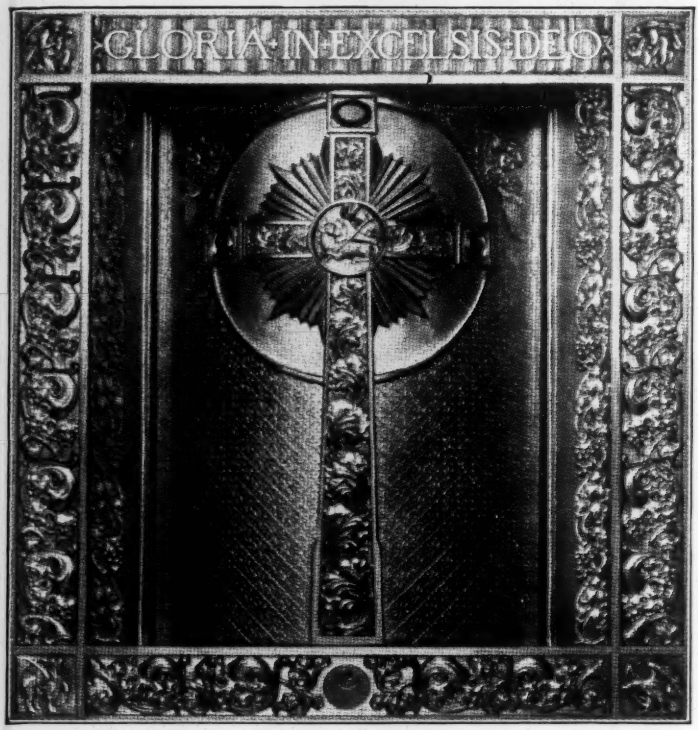

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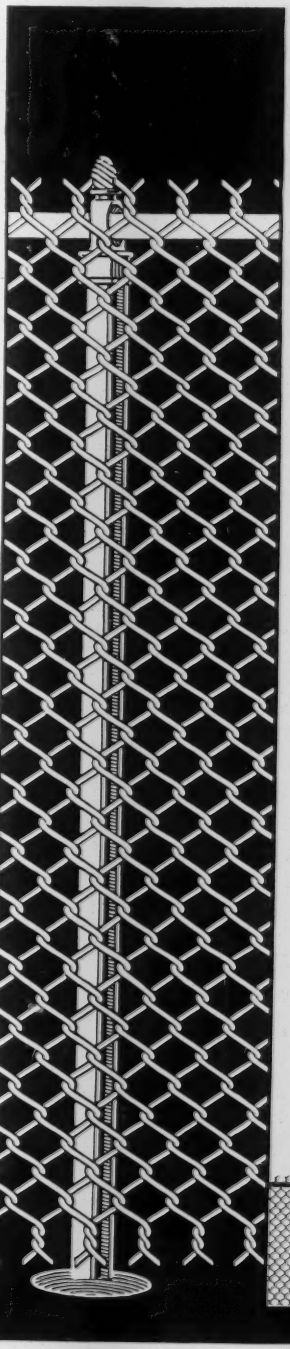

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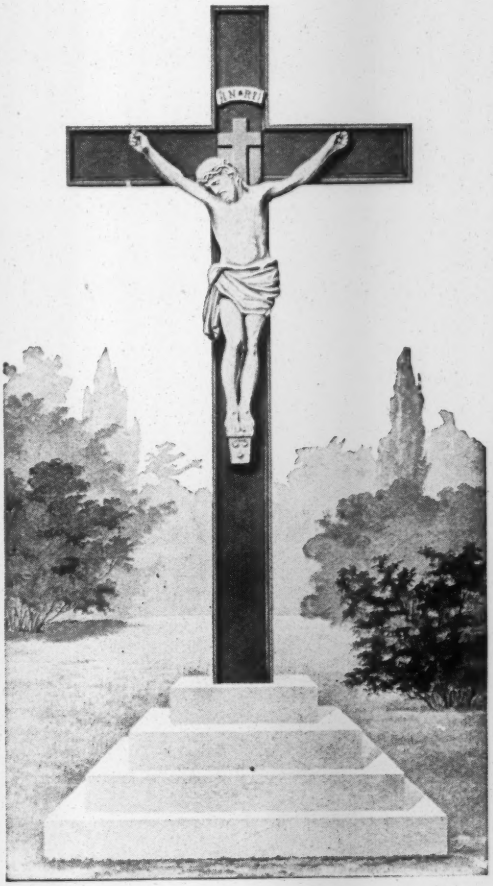

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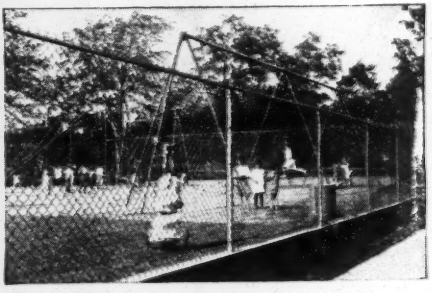

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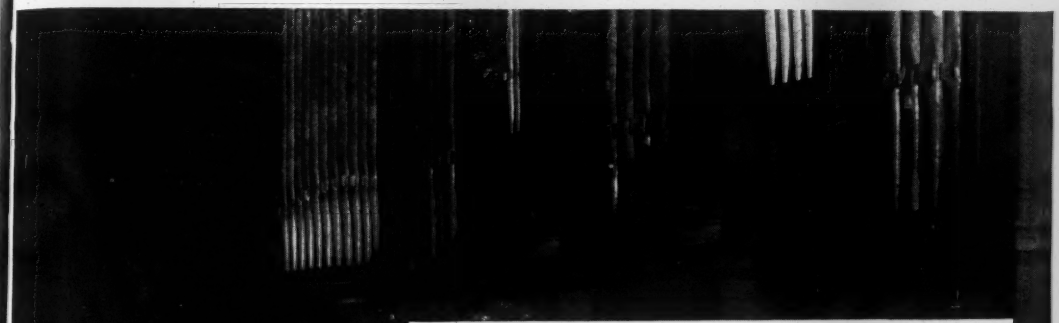

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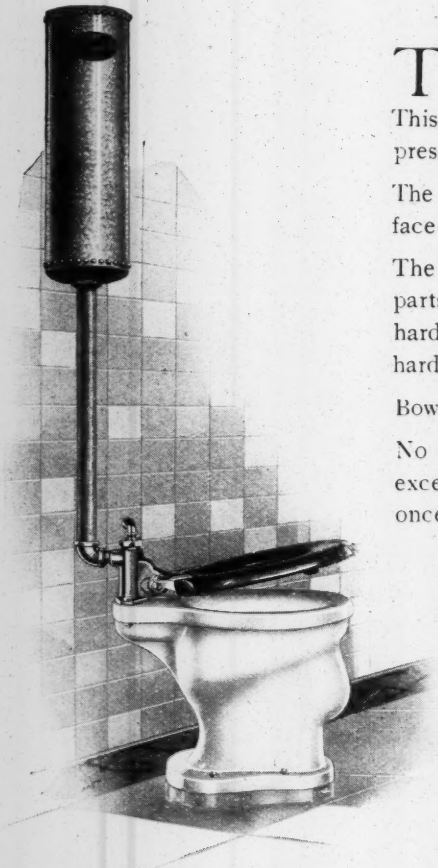

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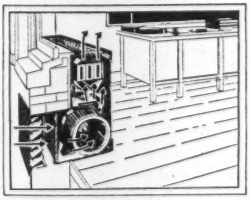

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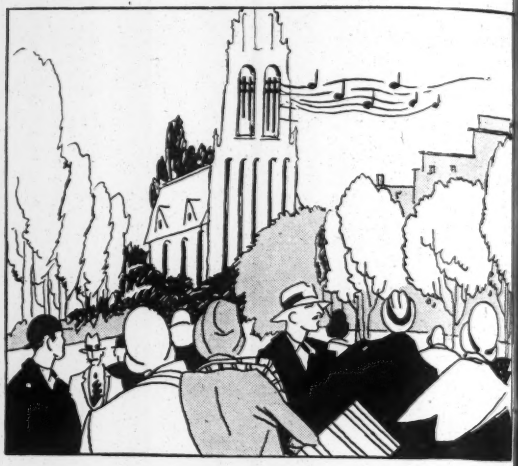

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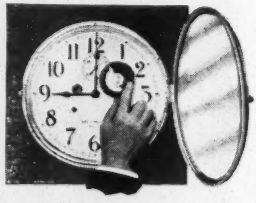

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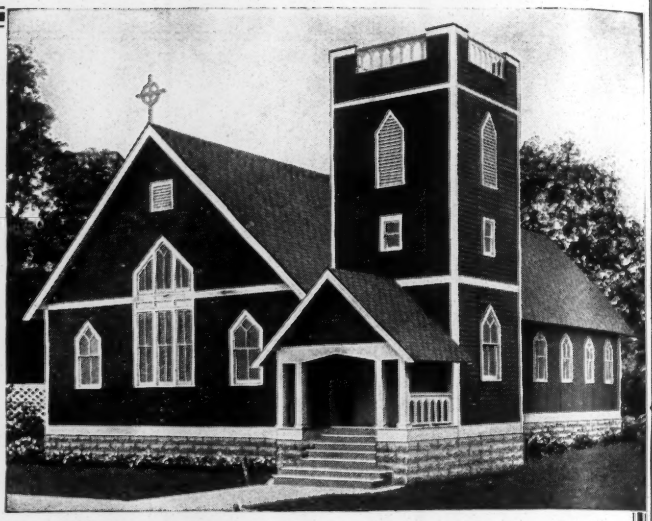

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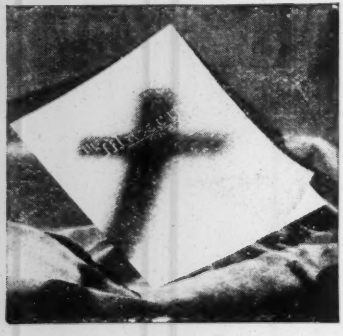

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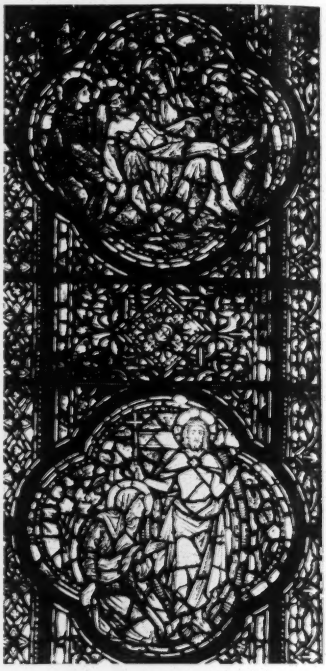

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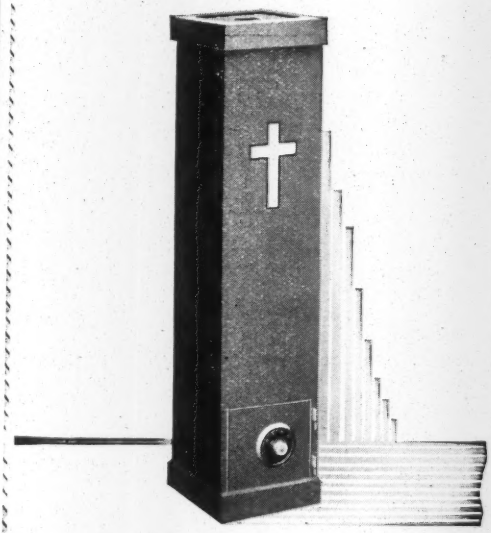

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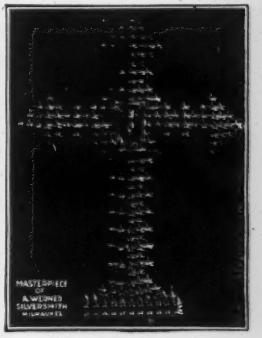

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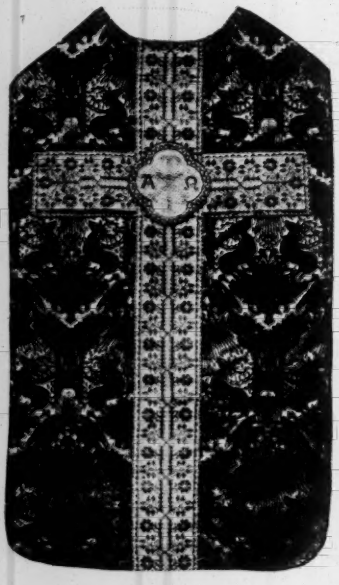

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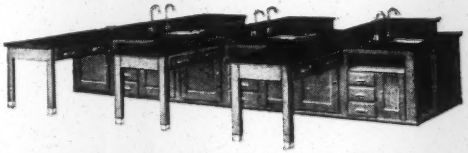

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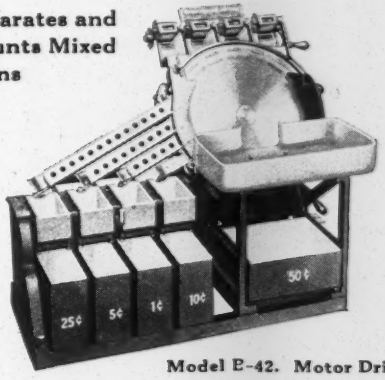

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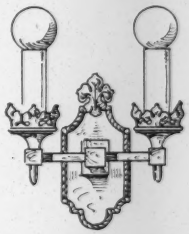

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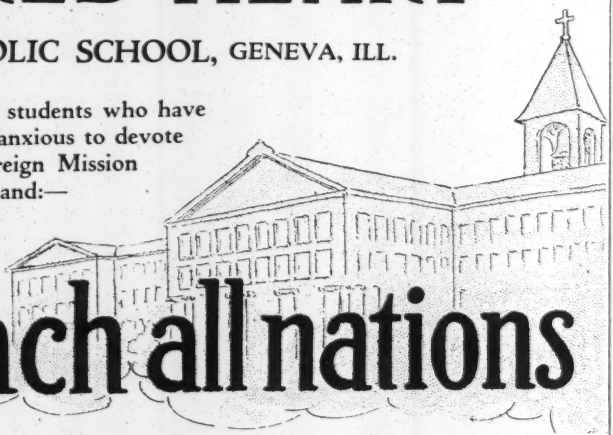
needs additional space for the students who have heard the Lord's call and are anxious to devote their lives to Home and Foreign Mission work, following Christ's command:—



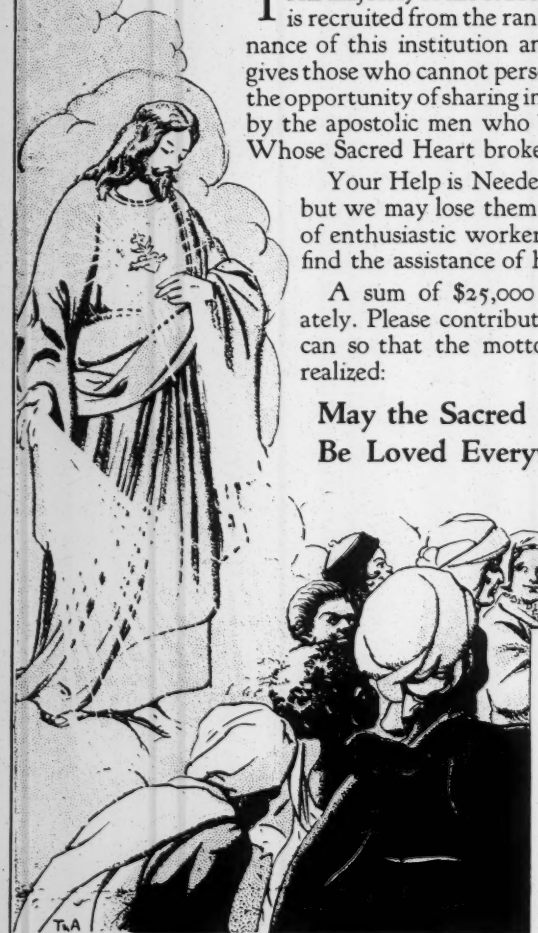
Go, teach all nations

THE majority of the students of the Sacred Heart Apostolic School is recruited from the ranks of the poor and therefore, the maintenance of this institution and the education of young missionaries gives those who cannot personally preach God's word to the pagans, the opportunity of sharing in the rich spiritual treasures accumulated by the apostolic men who offer their lives in the service of Him Whose Sacred Heart broke in death that we may live.

Your Help is Needed! We have many promising vocations, but we may lose them and with them the fruits of the labors of enthusiastic workers in the Lord's vineyard, unless we can find the assistance of high-minded friends.

A sum of $25,000 is needed immediately. Please contribute as liberally as you can so that the motto of our Society be realized:

May the Sacred Heart of Jesus Be Loved Everywhere! ***Amen.***



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A. In honor of the Sacred Heart of Jesus I am herewith sending you my donation of $.....

B. Send me free of charge.....copies of "The Call of the Sacred Heart"* for distribution among my friends and information on the missionaries' work throughout the world.

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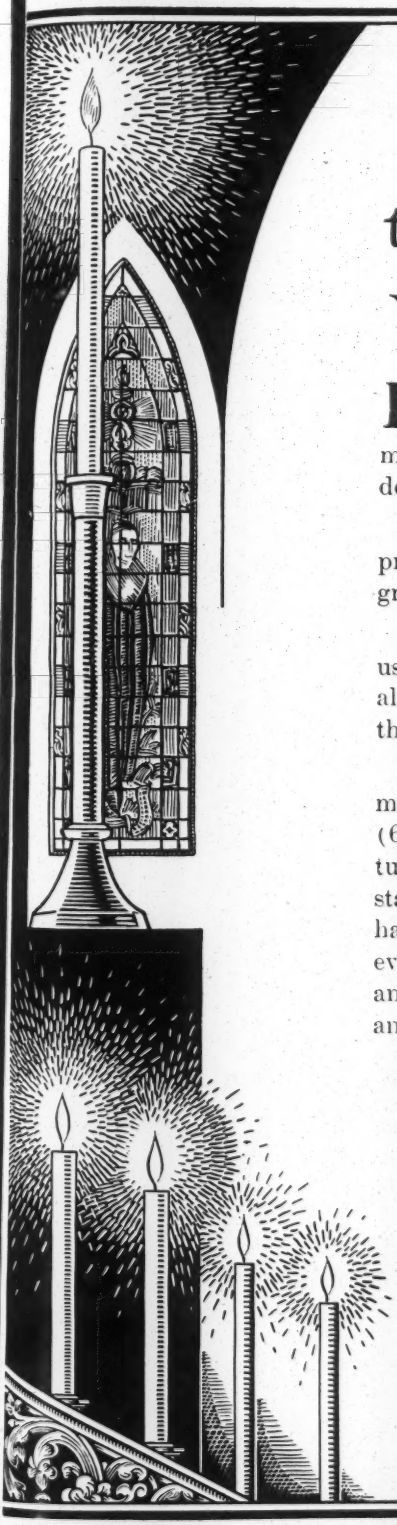
*A little booklet setting forth the work of the Sacred Heart Apostolic School and showing maps of the Missionaries' activities.



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FLOOD the altar with blazing candle-light. and the celebration of High Mass has more of the splendor and solemnity that it deserves.

The more candles used—in addition to the prescribed number of beeswax content—the greater the effect. *You cannot have too many!*

Emery (Stearine quality) candles may be used without fear of molten wax injuring altar cloths or laces, for they do not drip and they stay straight. They burn slowly, too.

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Your particular attention is called to the Quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.

HANSEN'S Poplin Cassocks give excellent wear and present a splendid appearance. Lining to the waist and seams "double stitched" strengthens them against the greatest strain. The improved features in design and texture of goods makes Hansen's Altar Boy Cassocks far superior to other manufacturers.

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Cassocks Come in Black, White, Red and Purple Poplin

No. 15—Surplice

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Age	Down Back Measure	Poplin Silk Finish		Serge All Wool
8 years	40 in.	each $4.75	each	$7.00
9 years	42 in.	each 4.75	each	7.00
10 years	44 in.	each 4.75	each	7.00
11 years	46 in.	each 5.25	each	7.75
12 years	48 in.	each 5.25	each	7.75
13 years	50 in.	each 5.25	each	7.75
14 years	52 in.	each 5.75	each	7.75
15 years	54 in.	each 5.75	each	9.00
16 years	56 in.	each 5.75	each	9.00
17 years	58 in.	each 6.75	each	12.00
18 years	60 in.	each 6.75	each	12.00

10% Discount Allowed on Orders for 24 or More Cassocks

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No. 13. Lawn, with lace, each ... $1.50
No. 14. Lawn, without lace, each .. 1.00
No. 15. Oriental lace, each 3.75

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Poplin, Plain, without fringe..... $ .75
Poplin, with Silk Fringe 1.50
Poplin, with Gold Fringe 2.25
Serge, All Wool, Plain without, Fringe 1.00
Serge, All Wool, with Silk Fringe . 1.75
Serge, All Wool, with Gold Fringe 2.50

SASHES

Poplin, Plain, without Fringe..... $ .60
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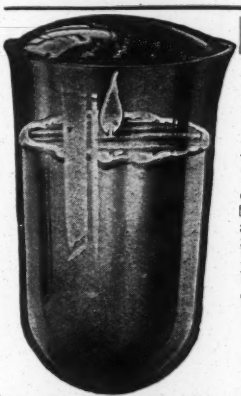
Poplin, with Gold Fringe..... 1.50
Serge, All Wool, Plain, without Fringe 1.10
Serge, All Wool, with Silk Fringe 1.50
Serge, All Wool, with Gold Fringe 2.00



7-Day Candle

WHEN preference exists for the 7-day candle, we offer the best light obtainable and give a Ruby 8-Day Glass and Brass Protector gratis with each case.

This candle takes the place of oil and is VERY SATISFACTORY

One case Seven-day Sanctuary Candles. Fifty candles—1 year's supply $25.00
Eight-day Ruby Glass... 1.25
Brass Protector..... .45
Total value..... $26.70
All for..... ALL FOR $25.00

SPECIAL OFFER!

A $4.50 solid brass, gold lacquered standing lamp, No. 7008 as illustrated, may be procured for $1.00 extra, if ordered with a case of 7-day candles. **Both for $26.00.**

One case Seven-day Sanctuary Candles. Fifty candles—1 year's supply $25.00
One solid brass standing Sanctuary Lamp with Ruby Glass..... 4.50
One Brass Protector.. .45
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All for..... $26.00

No. 7008

No. 7008 solid brass, gold lacquered, Standing Lamp, with eight-day ruby glass. Each $4.50

Take the Guess Work out of Candles

Order Hansen's Full weight guaranteed 51% stamped 16 oz. to a lb. Beeswax Candles

Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.

RUBRICA BRAND

Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes, 16 oz. to lb.
2 case Lots, per lb..... 63c
Less than 2 cases, 70c per lb.

Composition Wax Candles

Composition Wax Candles. 16 oz. to a lb. 2 case Lots, per pound.... 27c
Less than 2 cases, per lb. 30c
All sizes 48 lbs. to a case.

Stearic Acid Candles

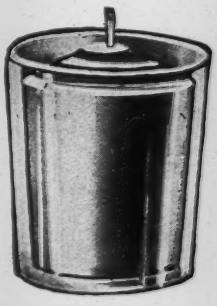
Snow white, extra hard, hydraulic pressed, 16 oz. to a lb. 2 CASE LOTS PER POUND 24⅓c
Less than 2 cases, per lb. 27c
All sizes 48 lbs. to a case.

Votive Lights at Reduced Prices

Hansen's Votive Lights are the best Votive Lights on the market. They are extra hard and burn clean; do not smoke and are guaranteed to give satisfaction.

The 10 and 6 hour lights fit the regular 15 hour glasses

per gross	15 Hour	10 Hour	6 Hour
1 Gross Lots.....	$3.85	$3.00	$2.40
5 Gross Lots.....	3.60	2.85	2.15
10 Gross Lots.....	3.45	2.70	2.10
25 Gross Lots.....	3.35	2.60	2.00
50 Gross Lots.....	3.25	2.50	1.80



Votive Light Glasses

Our ten and fifteen-hour assorted colored glasses are highly tempered which makes them more heat resisting than the ordinary glass. **Ten or fifteen-hour, ruby, green, blue, opal, amber, and crystal colors:**

Per dozen $1.20 **Per gross $12.96**

When ordering the above be sure and specify whether ten or fifteen hour glasses are wanted.

D. B. HANSEN & SONS, 27 North Franklin Street, Chicago, Ill.

This two-unit EVANS Vanishing Door Wardrobe holds 60 hangers

THIS is the EVANS Class R Class-Room Wardrobe made in two six-foot units instead of the four-foot size usual with all built-in wardrobes of other makes. The space required, taken from the finished plaster line, is 12 feet wide, 2 feet 6 inches deep and 6 feet 2 inches high; and the capacity is such that even if there are more girls than boys in the class, there is plenty of room to segregate their garments. Soundless, mischief-proof, operated at a touch, and astonishingly economical of space, EVANS Vanishing Door WARDROBES are being accepted as standard school equipment everywhere. May we send our architect's filing-size illustrated catalogue, with ALL the facts on ALL the types?

W. L. EVANS

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Patented in U. S., Canada and Foreign Countries

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VANISHING DOOR WARDROBES

Special Sale VOTIVE STANDS Special Sale

The following are all new numbers. They are modern in every respect and add much to the beauty of any Church. A votive stand either large or small is a good investment for your Church.

We have twenty-five of these 100 light votive candelabra on hand that we are selling at $75.00 each, while they last. After these twenty-five are sold, the price will be $100.00.

Special Sale Price

$75.00

Regular Price $100.00

Send in your order now and take advantage of this special bargain while it lasts.

100 LIGHTS

$75.00 Glasses Extra

No. 997—100 Light Votive Stand—Dimensions: Height to top of cross 56½", length over all 64", depth 17", height to drip pan 32½". Brass band, gold lacquered, around base of stand, solid brass cross, brass money box, brass candle box, base and top all gilded, combination sockets for votive lights or size 18's candles.

Special Sale Price

$75.00

Regular Price $100.00

Send in your order now and take advantage of this special bargain while it lasts.

When ordering Votive Candelabra, order Votive Lights or Votive Candles at the same time.

Heat Resisting Pyrex Glasses

These glasses are made for us by the makers of the famous pyrex glass ovenware, and are guaranteed not to break from heat. 15-hour ruby color only.

Per dozen **$2.50**

Votive Light Glasses

Our 10 and 15 hour assorted colored glasses are highly tempered, which makes them more heat resisting than the ordinary glass.

10 or 15-hour sizes in ruby, green, blue, opal, amber and crystal colors.

Per dozen ..... $ 1.20

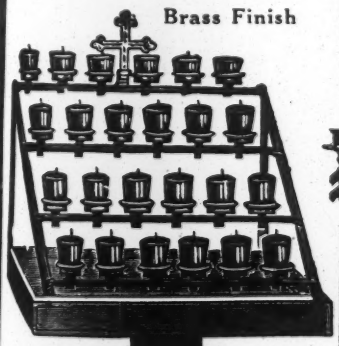
Per gross 12.96

When ordering the above, be sure and specify whether 10 or 15-hour glasses are wanted.

Votive Stands

24 and 50 Lights

Brass Finish



No. 995. 24 light Votive Stand, as illustrated. Dimensions 51 in. high, 20½ in. wide, 12½" deep. Brass finish. All brass offering box, 3"x 4"x6", with lock and keys. Combination sockets for 15-hour glasses or size 18's Votive Candles. Each

24 LIGHTS $19.75

No. 996. Not illustrated but similar to No. 995. 50 lights. With four legs. Dimensions: 55 in. high, 32 in. wide, 17 in. deep. Brass finish. All brass offering box, 4"x9"x4½". Combination socket for 15-hour glasses or size 18's Votive Candles.

50 LIGHTS $42.00

Glasses Extra in Either Size

ADJUSTABLE CANDELABRA

Solid Brass, all Gold Lacquered

These Candelabra Are Adjustable

No 3138. Adjustable Candelabra.

7 Lights. Height 19 inches. Solid Brass. Gold Lacquered.

$17.00 Per pair

No. 3136. Adjustable Candelabra.

3 Lights. Height 14 inches. Solid Brass. Gold Lacquered.

$14.00 Per pair

Solid Brass, All Gold Lacquered

No. 3137 Adjustable Candelabra

5 Lights. Height, 16 in. Solid Brass, Gold Lacquered.

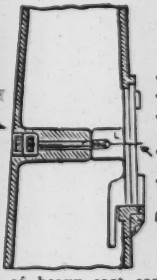
$15.50 Per pair

These Candelabra are Adjustable to any position.

Burglar-Proof Offering Box

BEFORE advertising the burglar-proof Offering Box, we have tested it out for the past three years. In the city of Philadelphia there are three hundred of these boxes in use.

Height 50"; Dome 8½" in diameter, 9½" diameter; Base 12½" diameter; Weight 88 lbs. Priced very reasonable at, each $30.00



Made of heavy cast construction and finished in dull gilt lacquer. Can be bolted into floor. Unless both locks are released this box cannot be opened.

D. B. HANSEN & SONS 27 N. Franklin St., Chicago

Popularis Brand Candle

The popularity of this Candle is attested by the ever-increasing sales.

The ingredients are selected and combined to insure the best burning results under the varying climatic and trying conditions pertaining in our Churches all over the continent.

Have you tried this Candle?

MADE EXCLUSIVELY BY

Will & Baumer Candle Co., Inc.

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